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UNITY

Garrett Biblical Institute
Evanston, Illinois

A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

FEBRUARY, 1925

10 CENTS A COPY

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY (Inc.)
917 Tracy, Kansas City, Missouri
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 62 KANSAS CITY, MO., FEBRUARY, 1925 No. 2

Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

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NOT I, BUT CHRIST

"Not I, but Christ," be honored, loved, exalted;
"Not I, but Christ," be seen, be known, be heard;
"Not I, but Christ," in every look and action;
"Not I, but Christ," in every thought and word.

—J. H. Burke.

EDITORIAL COMMENTS

CHARLES FILLMORE

Please answer these questions in your magazine, as many would like your viewpoint in regard to them:

1. Can a student of Christian Science also study Unity and not be disloyal to either teaching?

A STUDENT of Truth should read Truth literature wherever he can find it. The only way to determine Truth is by awakening the Spirit of truth within. Jesus promised that the Spirit of truth would guide man into all Truth. Any literature or teaching that diverts one from this inner guide is detrimental. A true Truth student does not bother about loyalty to cults of any kind. His first consideration should be loyalty to the guidance of the Spirit of truth. The school or cult to which he gives his support should be secondary. I would not be a member of any church or organization that dictated what I should read and think. Where Christ is, there is liberty. "Hold the pattern of sound words which thou hast heard from me, in faith and love, which is in Christ Jesus."

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2. Should Unity students observe National Defense day?

Unity students should be guided in all things by the Spirit of truth. Every student of Unity is a free agent, and with the inner light shining in his soul he should decide for himself every question that comes up in his life. I can read out of the law as I see it, but my reading should not be authority for any other soul. As I read the law of mind expression, I see that every thought works its way out in an act. The war thought is in the race thought but the war thought is in disfavor because of its destructive methods. All people who think logically are turning their backs on war but, like the serpent's tail, the spirit of war dies hard, and its professional representatives are trying to keep it alive by advocating National Defense

day. They tell us that their object is not to mobilize our armies, but to keep alive the spirit of national defense. They are throwing dust in our eyes. Any movement or celebration that calls the attention of the people to war is satanic, and will eventually work destruction to those who take part in it. We favor a national peace day in which we all shall join in proclaiming "Glory to God in the highest, and on earth peace, good will toward men" (A. V.).

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3. Is it necessary to take physical action in order to bring into visibility the pictures of things and conditions desired? Some authorities claim that merely holding persistently the picture of the thing desired will manifest it (by reducing the rate of vibration of the idea so that it becomes apparent on the physical plane). Some assert that to this picture should be added the affirmation that the thing desired is coming into manifestation; others, that the affirmation should be that it is now manifest. A prominent New Thought practitioner who has been very successful claims that the picture is necessary, of course, but that visualization of the process by which it can come into being is the most essential; in other words, visualize some way in which the thing can come about, and go and hustle until it is accomplished—thus necessitating the physical action, which is the object of my query.

The foregoing is about what the average student meets. Is it any wonder that there are fewer demonstrations? No sooner does the student get settled in one line of action than along comes some one who tells him that he must do thus and so, or get no results. He changes; and then a little later the process is repeated. I read all the Unity publications, and I find even in them traces of this very confliction of instruction regarding method. If there is a law which must be followed in accomplishing manifestations, then to know how to keep the law is all-important. If a child were given conflicting instructions regarding the principle of multiplication or of division he would not get far in his arithmetic. It is a peculiar thing, though, that all these disciples of varying metaphysical methods get results! This tends to show that belief is the all-important factor, regardless of method, not because the belief produces the results, but because belief in a method leads to persistent

mental application and concentration, and this uninterrupted stream of thought energy finally "puts the ball across." I believe that a definite statement in Unity magazine regarding these different methods would clarify the situation and be of immense help to hundreds who like myself have nothing to guide them but the varying opinions of writers of books and articles on mind. But, above all, will some one tell me whether physical action is necessary to demonstration?

The reason why nearly all metaphysicians get results is that they comply with the law of mind action in some, if not all, of its phases. The nearer they approach to the fulfillment of the law the surer and more pronounced their success. When Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," he undoubtedly meant that we should comply with all the processes of the spiritual law that lead up to the demonstration. The source of all spiritual, mental, and physical activities is Divine Mind. Every Christian metaphysician, either by prayer, faith, or spiritual understanding makes contact with that source. This is the first step—contact with the cosmic.

One's concept of the character of the cosmic mind affects the result. When one's spiritual ideal unifies with the Real the growth limitations of time and space are abridged and the goal is attained quickly. When Jesus multiplied the loaves and fishes he eliminated the thought of seedtime and harvest, and entered into the instantaneous power of the creative Word.

The next step is the realization of spiritual identity of man, I AM, in the omnipresent, omnipotent, omniscient Mind. The all-inclusive idea in which we identify ourselves is the Son or thought of God, epitomized, centralized, summed up in one focal Logos or Word. When the mind is full of this all-powerful Christ, we throw it to the circumference of consciousness by claiming by name what we desire, even before there is any outward manifestation. This action fulfills the law in

Spirit and in mind. We then confidently watch for the expression, in whatever way it may be presented, and we act upon our inspiration or urge to action in outer affairs.

Thus it will be seen that a well balanced metaphysician uses all the processes that you mention in your question. He does not emphasize visualization or any other of the steps in the process, but equalizes and harmonizes all of them by declaring that the law and order of infinite Mind, through Jesus Christ, is manifest in all that he thinks and does.

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4. In your teaching of eternal life in the body here and now, do you state that we do as Jesus did—lay down the body and in three days take it up—or do you state that we escape this seeming death? I understand your teaching to mean that we, having overcome, shall not pass out in death as he did. Why did he set the example of dying instead of transmuting his flesh to higher form without going through death?

The life and experiences of Jesus carry out in symbols what takes place in the consciousness of one who is going through the process of regeneration. The death of Jesus on the cross represents the crossing out or death of the carnal mind. The three-days experiences represent three degrees in the process in which the mind of the flesh dies and is resurrected by the mind of the Spirit. The death is followed by a period of inaction or rest; then the new life comes in, resulting in the resurrection or the consciousness of the reality of Spirit. This three-degree process goes on constantly in those who are following Jesus in the regeneration. Paul said, "I die daily," but as he kept on living, it must be that he was resurrected daily. The solar day plays no part in these changes that take place in soul and body.

Jesus demonstrated how one, through mental and bodily cleansing, could charge his whole consciousness with the idea of eternal life to such a degree that it would revive the body after the body was apparently

dead. Jesus did not die as those in mortal consciousness die. He saturated his mind and soul with vitality so fully that enough life remained in his body, with the added power of the Spirit, to raise it after the crucifixion. He practiced prayer and concentration day and night; as the Scriptures relate, he spent whole nights in prayer. He was prepared for just such an emergency as the experience on the cross; in fact that was an act in the great drama of redeemed life, in which Jesus played the leading part. He repeatedly told his followers what he was going to do but they did not understand him; neither do his followers today understand the thought processes necessary to accomplish the resurrection from the dead.

The so-called death of Jesus on the cross has nothing in common with the death of the unregenerate and should not be referred to with the mortal thought of death in mind. The unregenerate die and their souls leave their bodies because they do not understand the law of life. Jesus understood the law of eternal, omnipresent life and he never let go of the life currents in his body. The whole process of bodily resurrection is being worked out by the followers of Jesus today and the time is at hand for some of us to proclaim that we are so sure of omnipresent life and substance that we shall not let our bodies die. This attainment will not be made by those who give up to appetite or to passion. The body must be spiritualized as the mind is spiritualized. The new mind in Christ must extend to the uttermost parts of the flesh.

Food is an important factor in the regeneration of the body. No one who eats dead flesh can follow Jesus in the resurrection of the body. "Flesh and blood cannot inherit the kingdom of God."

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5. In your article in Unity magazine, September, 1924, you mention the fourth dimension and state that the spiritual body vibrates on that plane at the rate of 186,000 miles a

second, the speed at which light travels. Will you pleas tell me whether there is any treatise on this subject and wha I should ask for to obtain it.

Broadly speaking, the fourth dimension is the realm of Spirit. In one of its aspects it is the ether of science But it is very much more than what science says is po tential in the ether. Every time you think about God as an interpenetrating spiritual essence you are function ing in the fourth dimension. By repeatedly giving you attention to Spirit, and especially concentrating you mind upon Spirit substance, Spirit life, Spirit love, Spiri intelligence, you make contact with the realities tha exist and act in the ether of the fourth dimension.

We have no special treatise on the fourth dimension All religious literature coming under the head of the miraculous has as its base the activities of the fourth di mension, Spirit. When the Lord spoke to Paul out o the heavens he was speaking in the fourth dimension When Jesus described the kingdom of the heavens he was referring to what modern science has named the ether. Our religious teachers have removed spiritual things and heavenly forces to remote distances, and we have therefore lost their immediate contact. Cold science is, by analogy, bringing this invisible kingdom within our mental grasp; those who understand Truth quickly perceive that the scientific school is proving from the material side that which has been taught by religions but not scientifically understood. Science does not claim to understand the whole character of the ether and the various forces active on the fourth dimension. But we are told that heat, light, electricity, and in fact all the manifest energies and substances have their origin in the ether. Jesus taught this when he said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

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6. How is "raising of the cellular vibration of the body," mentioned by you, best accomplished? I should

expect your answer to be, "By living in the divine consciousness, the knowledge of the one Being, one Mind, by knowing God only." How may I know that "this rebirth in its incipiency" has been accomplished?

You answer your own question as applied to the realm of the absolute. However, the absolute must be expressed in the concrete. In other words, the individual must become conscious within himself of that which exists in Principle. In the life of Jesus this birth in consciousness is symbolically described by the calling of the disciples. When the central identity or I AM in man recognizes and thinks around an idea, that idea becomes incorporated in the cells of the body. This is a universal law operative on all planes of consciousness. Certain fundamental ideas are the base of the originating mind, God. Man builds his consciousness by incorporating God ideas and thinking them out in his own way. We are evolving that which was involved as ideas in us. The ideas that we incorporate from the universal Mind form centers of consciousness which we call faculties. These faculties are symbolized in the life of Jesus as his disciples.

You have undoubtedly discerned in Unity literature that we Unity students specialize in bringing forth or quickening and disciplining the faculties by concentrating the attention upon them until we can consciously call life, love, power—in fact the twelve fundamental faculties—into action in our bodies. This we accomplish through a daily drill, which may be briefly outlined as follows: First realize the Absolute, Universal, as spiritual life, love, substance, intelligence, power. Then realize yourself and your body as the expression of an idea of the universal spiritual Mind. Your body is "a temple of the living God." Go into your temple as you would go into a house that is filled with people who are carrying out their own desires, and who could be taught better ways of thinking and doing by you (the master) who understand a higher law than they

are exercising. For instance, you want a higher and better expression of love: You realize that the very essence of your being is love, that the molecules, electrons, and cells in your body are now radiating love. Take the twelve faculties with the twelve centers through which they function in the organism, and treat them after the manner just mentioned, and at the end of three and a half years of patient industry you will have laid in the natural man the foundation of the consciousness of the superman, as did Jesus.

This is a very large subject, and all the Scripture symbols cannot be explained in a brief treatise. All that one who understands this process can do is to point the way and instruct others how to begin. Commence in a primary way and the light of the Christ mind will guide you and you will know from your own experience how to take further steps.

SUBSTANCE CANNOT BE INJURED

We hear it said: "My sight is failing." Can the sight of the I AM grow dim or fail? Can the origin of sight be other than it was from the "beginning"? The substance that sees is God. This substance cannot grow old, nor aged, nor lost, nor injured. It is as ancient as the Ancient of Days and as eternal as everlasting eternity. Universal sight *was*, before the individual became a conscious identity. That which is the origin of sight is changeless. The eyes express sight. The eyes and their outer vision symbolize God, life, and its . . . ability to perceive and express its own wonderful ideas. Thus, the inner vision of the perfect One remains inviolate, undefilable, changeless, and immortal. As we fix the inner gaze, the soul vision, the eye divine, upon these great facts of living Truth, we understand that our sight is God Almighty and is perfect and unfailing, sustained by heavenly law.—*Lillian DeWaters; The Finished Kingdom.*

ACQUIRING THE CREATIVE CONSCIOUSNESS

COLUMBUS BRADFORD

THE CREATIVE consciousness is described in the first chapter of the Gospel According to John. It might be called the Logotheosic, or the Theologosic consciousness, for according to the terms in the Greek text it is generated by interaction between the Logos and the Theos. "In the beginning was the Logos, and the Logos was *pros ton Theon*" (Emp. Dia.)—reciprocal to God, or, literally, in motion back toward God, the Greek preposition *pros* implying motion toward when used with a noun in the accusative case. The outflow of being from Theos, the inner pole of being, to Logos, the outer pole, and the return flow *pros ton Theon*, caused a condensation of primordial spirit essence into substance suitable for creative material. Accordingly, "All things were made through him [the Logos]," and "That which hath been made was [previously] life in him" (A. S. V., margin).

Farther along in the chapter the wonderful truth is brought out that it is the right of every disciple to acquire and exercise this same creative consciousness. "As many as received him, to them gave he the right to become children of God." The way to receive him, it is further disclosed, is to "believe on his name," or, literally, *into* his name, and as the name for Logos and Theos acting together is I AM, to believe into that name is to acquire the creative consciousness.

A literal translation of the Greek preposition *eis*, into, is just as important in this connection as in the case, previously noted, of the preposition *pros*, indicating motion toward. For some unknown reason the persons who translated the Greek New Testament into English were afraid of a literal translation of *eis* in connection

with the Christ, and instead of rendering it "into," used "in" or "on." But believing *on* Christ, or *on* his name suggests that mere surface belief that is held by many millions concerning him as a historic personage, or even as a Savior in some vague vicarious sense, while to believe *into* him is to enter into his consciousness, ever vital and creative.

The process of acquiring the creative consciousness is more fully described in the first part of the fourteenth chapter of John. Here again we need to insist on a literal translation of the Greek preposition *eis*, and to follow the American Standard version rather than the King James version in the translation of the Greek verb *pisteuete*, believe. The form of this Greek verb is precisely the same in both the indicative and imperative moods, and so can be correctly translated in either mood. In this passage (John 14:1) the King James translators use the indicative once and the imperative once, while in the American Standard version we find the imperative used in both instances. This seems most likely to be the correct translation, for it brings the three imperatives together and fits better the preposition *eis* when it is rendered "into." Then the passage will read: "Let not your heart be troubled: believe *into* God, believe also *into* me." Thus believing, we not only find a sure refuge from trouble, but also acquire the creative consciousness, for such a belief effects a union of the individual believer's consciousness with both the original poles of consciousness, *Theos* and *Logos*, through which "all things were made."

Following these three exceedingly important imperatives, the Great Teacher goes on and enlarges upon the creative consciousness and the process of acquiring it, in words that have generally been interpreted objectively, each believer imaging a literal material mansion, "whose glittering towers the sun outshine," to be entered into only by the door of physical death. In

reality He described a profound objective-subjective experience available to every one here and now. "In my Father's house are many abiding-places [margin]; if it were not so, I would have told you." Here, again, is a manifest mistranslation. As rendered in our English versions, it would appear that the Master assumed on the part of the disciples an instinctive belief in the existence of those many heavenly mansions, and then confirmed that belief with the assurance that if their belief had been erroneous he would have disillusioned them and corrected their error. But there is no evidence that they held any such belief, and it will better harmonize with both what precedes and what follows if we translate this part of the passage in this way: "If it were not so I would still have told you it was so, for I am just on the point of going away to make it so—going to prepare a place for each of you." His saying that it was so would make it so—his creative word through his creative consciousness operating in the great within as well as in the great without.

"And if I go . . . I come again, and will receive you unto myself; that where I am, *there* ye may be also." For clearer meaning let us change the reading slightly—"that where I am each of you may I AM also;" that is to say, "As I function in the universal, creative consciousness, so shall each of you"—each in one of those many "abiding-places" specially prepared according to the special individual temperament, predilection, trait of character, or mental faculty of the individual disciple.

In this same discourse, a little farther along, the Master reached the wonderful but eternally logical conclusion that any disciple acquiring this creative consciousness by believing into Him would be able to do the works that He himself had done, and even greater. Why greater? "Because I go unto the Father"—as much as to say that the hitherto outer and inner poles

of the creative consciousness, *Logos* and *Theos*, would henceforth be combined, and as a result they would be vastly more powerful in manifestation—through a new outer pole constituted by a combination of the Spirit of truth with the spirit of each believing disciple.

This is not to say that God himself was henceforth to be greater, for that which is already omnipotent and infinite cannot be increased. The Christ evidently meant to say that as a result of his going to the Father, the power which manifests in creation would be vastly increased and made available to every disciple acquiring the creative consciousness, so that from that time on greater creative and constructive works would be performed than ever had been performed in all the past æons.

The inference is unavoidable, then, that as the present objective universe is the product of the old creative consciousness mentioned in the first chapter of Genesis and the first part of the first chapter of John, a new and greater universe, the announced "new heavens and a new earth," will ultimately be created by the new and greater creative consciousness generated by the going of the Christ to the Father and the sending of the Spirit of truth from the Father. The first act increased the power of the inner pole of consciousness; the second, that of the outer pole. When a sufficient number of believers believe into both these poles of the new creative consciousness, these believers themselves, by united decree, may dissolve the existing universe and create the new to take its place.

Another unavoidable inference from what the Christ said about his going to the Father and sending the Holy Spirit is that since that time the creative consciousness has no channel through which to function as an outer pole except human believers endued by the Holy Spirit. Therefore it behooves us as believers to lose no further time in accepting so high and so holy a commitment.

The creative consciousness must function. If not used to function in a positive and constructive way, it will react in all kinds of negative effects. This is why the world today is more and more afflicted with negative conditions. These untoward conditions are manifesting not only in a disorganized and disintegrating human society, but in the elements, in abnormal climatic changes, and apparently to some extent in the heavenly bodies themselves. The inauguration of a better world order can be made only by a greater number of believers' acquiring the creative consciousness; we have failed in this mainly by believing *on* the Christ rather than *into* him.

GOD IS SPIRIT

For the mind of man to know that God is the fullness of all Mind is the gateway which admits him into that inner sanctuary where his spirit feels the presence of God's infinite being as Spirit. If the interpretation of God as Divine Mind does not fill the aching void within your heart, just silence the many voices of your body and know Him as the spirit of infinite love. It does not mean that you need to work out formulas by which God can be discerned, or the rules by which he works. It simply means to "Be still, and know that I am God." It means that you retreat from the objective and dwell in the subjective, and there feel your whole being illuminated. It is there that knowledge comes more swiftly than a shooting star and brings you the understanding whereby you may "judge righteous judgment" in all things. Soul of the All Good, teach us the way of thy infinite wisdom, and lead us in plain paths to our conscious unity with thee!—*The Gleaner.*

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BELIEVEST THOU THIS

ARTHUR DUDLEY HALL

O ONE desiring to be healed through his understanding of the Truth of being, a word of encouragement is especially acceptable. It should be impressed upon you that the Spirit of truth within you accomplishes the so-called healing. Healing, as popularly considered, is a change in conditions of mind, body, and affairs from lack to fullness. This change, however, is but the result of what we understand to be the real healing. Healing, in its true sense, is a change in one's point of view or consciousness, from illness, lack, or any other form of adversity to a point of view of wholeness, perfectness, and completeness.

In Truth no one needs healing, for every living soul is life, and all life is God. God is absolute Perfectness. Since this is so, you can readily understand what is meant by the statement that you do not need healing. You are now perfectly well and strong simply because you are the offspring of Life, God; however, your point of view or your consciousness may need changing. This change is accomplished by the Spirit of truth within you.

All things, including a well, strong, and peaceful body, are brought into actuality through faith. Faith is confidence. Often people are helped when they place their confidence in that which they choose to believe is true. Many are benefited when they place their confidence in other people. This blind faith produces results of a temporary nature only. What we need is understanding faith, a faith that is based upon principle or law. Having understanding faith we shall be able to cause all good to express in, through, for, and as us.

Jesus Christ has instructed us not only to have faith but to have faith in God. God is life. It is for us to have faith in life, or, in other words, place our implicit confidence in life. To be more positive we should have

the faith of God, of life. Since you, (reader's name), are life and since all life is God, therefore absolutely perfect, be willing to place your implicit confidence in the life that you are. In so doing you will begin to exercise the faith of God.

The most important point of view that we should adopt and maintain is that God is the omnipresent Power, Mind, and Life. In other words, life, mind, power—which are but names for the same thing—is the only presence in the universe. Life is all. Instead of considering your life as being given you of God, begin to recognize yourself in the true light; that is, recognize yourself as the very life that you call God. In this acknowledgment and recognition of the truth you will begin to realize, as Jesus did, the truth of his statement: "I and the Father are one." It is not a case of you *and* the Father, but a case of recognizing and believing the truth that the life which you call *I* is the identical life that you call God. There are not two or more kinds of life. All life is God, irrespective of the innumerable forms in which it may be expressing in the visible world.

Again, be reminded that since you are absolutely perfect life in expression, there is nothing about you to heal. It is for you, and for all of us, to recognize and acknowledge that right now we are expressing in all fullness the perfect life that we are. "It pleased *the Father* that in him should all fulness dwell" (A. V.). "And ye are complete in him" (A. V.). You are the offspring of life, therefore you are the only begotten son of God. The son of life is life. You are life. So you see what we mean when we tell you that you are the Christ, the only begotten son of God. We say the "only begotten," as only life can come from life.

This being true, begin to rejoice in the truth that you are life and that you are continually expressing yourself in all fullness, hence showing forth perfect health and strength.

What is your body? Life is all there is. Your body is: hence it necessarily must be life. All life, being God, is absolutely perfect. Your body, being life, consequently is perfect. Health and strength are included in the idea of perfect life. Your body expresses health and strength as a result of your consciousness of life.

In the event of your being confined to your bed because of illness will you begin to practice reminding yourself that the very life that you are is God and therefore is perfect? Begin to recognize that perfect life is expressing itself in, through, and as every part of your body. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" Your body is the dwelling place of the life that you call *I*. That which you call *I* is life. All life is God. That, then, which you call *I* is the Spirit of life, the Spirit of God.

An effective method of practice is to declare the truth that perfect life is continually expressing itself in, through, for, and as you, and that you are momentarily expressing yourself as health and strength. As you are breathing just remind yourself that the breath passing into and out of your lungs is the life of God. Perfect life is your breath. With every inhalation of the breath just think the word "perfect" and with every exhalation think the word "life." Think these words until you feel perfect life permeating every part of your body. For instance, while you are lying in your bed you most certainly are breathing. This is evidence that the very life of God is expressing itself as you, (name of reader). You are doing this exercise in understanding, not to make perfect life come true but because perfect life is true. Let every sensation of pain or discomfort be a reminder to you of the perfect life that you are, the life that is expressing itself as health and strength.

It is through reiteration of anything that one becomes

truly conscious of that thing. The more you remind yourself of the truth of your being the sooner you will awaken to the realization that now you are perfectly well and strong.

Awaken to the necessity of now declaring the truth of being. Rejoice in this truth. Praise God that you are healed now, irrespective of the way you feel, look, or act. Remember the instruction of Jesus: "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Desiring and asking are one and the same. You are desiring a perfect body. That is what you are asking for. Since that is your prayer ("prayer is the soul's sincere desire"), that is what you have now. We have everything first in our consciousness. The mere fact that we ask for or desire anything is in itself evidence that we have received that very thing in consciousness. The next step is to believe this honestly and to think, speak, and act accordingly; then the actual tangible thing becomes part of your experience.

Should you at the present moment be unable to appear perfectly well and strong, you can and you must begin to speak words consistent with the idea of perfect life, if you expect to have your desire fulfilled. Just so long as your attention is taken up with the speaking of words of life, health, strength, peace, and harmony you will not be able to think thoughts other than those of life and all that life includes. This is a way to control one's thoughts. Having no need of speaking any words other than those which are true of perfect life, there will be no occasion for thinking adverse thoughts. Through man's thinking and speaking in accord with the principle of life the true action follows as a natural outcome.

The name of anything designates its character. The name of Jesus Christ denotes the character of absolute perfectness. The character of any one is determined by his consciousness or the way he looks at things. The

name of Jesus Christ means the character, the consciousness of Jesus Christ.

With this idea in mind we now declare that in the name of Jesus Christ you, (reader's name), are manifesting wholeness. "Believest thou this?" In the name of Jesus Christ, in the consciousness of absolutely perfect Life, you, (name of reader), are made whole in consciousness and you are now expressing yourself perfectly in and through every part of your body.

In the name of Jesus Christ you are made whole. Let your response be in these words: *In my consciousness, in my realization of perfect life I am made whole.* Rejoice in this truth. Praise God continually that you are made whole, perfect, and complete.

You are healed, for "my word . . . that goeth forth out of my [your] mouth . . . shall not return unto me [you] void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I [you] sent it." We realize this truth because the words that we speak are Spirit and they are life.

HOW TO ATTAIN PERFECTION

You have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.—*Matthew's Narrative.*

If men cannot believe in the Christians whom they have seen, why should they believe in Christ whom they have not seen?—*Maltbie Babcock.*

ALL THE WAY

AMY L. MOFFETT

We are all born into this world, and from here we all start.

LL MUST start from birth and climb step by step in order to attain temporal success, but to travel all the way to the Christ attainment, we must start not from, but before human birth. We must start in the divine idea, "I am the image of God," in agreement that the image of God is common to all, and in the understanding that it is the alpha and the omega of the divine accomplishment. By starting in divine idea and giving human birth a relative place, we are not belittling the office of human birth; we are beginning in order of harmonious unfoldment. Although human birth is not our start in the divine plan, it is the point of our first conscious movement in relation to human environment.

A divine idea must be clothed in an appropriate form in order to manifest; therefore infolded within the outstanding phenomenon which we call "myself," the image of God is ushered through the door of human birth into a three-dimensional world. Its background is Spirit, the universal substance commonly called ether. In Spirit all forms are outlined in time and space. Man born into the world looks long and steadily thereon, and, seeing the solidarity of all living forms but not the reality sustaining them, moves step by step into the world-mind acceptance: "This that I see, is *I*." In this manner his belief in the preëminence of divinity wanes; man's spiritual reality is overlooked, while the importance of the sense life and of its accomplishments is emphasized. Because the world mind triumphs, the *I* easily becomes submerged in the mire of personality. The divinity in man is soon forgotten when it is ignored, therefore forgetful wandering is the experience common to mankind.

Jesus Christ is the one man born into the world who

did not forget his divinity. From birth he began to journey in the remembrance of man's divinity and its power to accomplish. He therefore asked nothing of the world; he owed nothing to the world; he took nothing from the world—but he was the light of the world. He knew who he was, why he was here, and where he was going; he knew that he came from God, that he was about the Father's business, and that he would return to God. Therefore in thirty-three years he traveled all the way from God to God. In speaking of his earthly sojourn he said, "For judgment came I into the world;" likewise, all men have come into the world for judgment. Other men, having forgotten what he kept in remembrance, live not for, but by judgment, and according to appearances. What one seems, instead of what one really is, has such value in one's eyes that all too often the admonition, "Judge not, that ye be not judged," bewilders when it should clarify and direct one's spiritual powers to their highest use.

The success of any undertaking depends upon good judgment. Ask any successful business man what he considers man's greatest asset, and he will tell you that it is good judgment, that fine discrimination which makes quick, timely, and accurate decisions. In the attainment of the Christ consciousness good judgment is no less important than in the affairs of men. In fact, the word "man" brings from its parent languages this meaning: to measure. "With what measure ye mete, it shall be measured unto you."

So we see that it is good judgment, both in temporal and spiritual matters, that makes for wealth. Accepting "I am He who is" as myself in entirety is good judgment and makes for wealth—not the accumulation of things but of righteous understanding. Declaring "This that I see, is *I*," is judgment according to appearances, and makes for poverty of soul—not the absence of things, but the devitalization of one's life until it be-

comes shrunken out of all resemblance to what it should be; until one becomes a wandering shadow instead of the abode of life more abundant.

Jesus Christ kept the balance true: "I and my Father are One." The world judged him the scion of the royal house, after the manner of fleshly inheritance, and to those who heard his sayings and kept them not, he said: "I judge him not: for I came not to judge the world, but to save the world." When those about him trembled to lose his visible presence he comforted them, saying: "Fear not, I am with you alway, even unto the end." It is because Jesus Christ kept the balance true that "This is he, who has been appointed by God to judge the quick and the dead." The Emphatic Diaglott renders this, "the living and the dead."

Who are the quick and the dead? How are they adjudged by Jesus Christ? Those who have no comprehension of self as the image of God are the dead; those who have felt the pulsations of latent divinity and have attained to some degree of self-recognition are the quick. The living Christ knocks at the citadel of every man's heart with the question: "Whom say ye I am?" Outwardly the quick and the dead dwell side by side. One cannot, by studying the face of another, gauge that person's realization of his I AM. The appointed way is a journey, not of observation but of consciousness. "Except ye believe in I AM, ye perish in your sins," is the verdict of righteous judgment.

When we take the pains to inquire what is meant by spiritual consciousness, we understand it to be that awareness in which all time—past, present, and future—stands unseparated as the universal now. Herein God, man, and the world are related and in the order of their use.

Realization stabilizes judgment, for it lifts up consciousness. "And I, if I be lifted up from the earth, will draw all men unto myself." When the *I* in one is

lifted above the earth, one is no longer bound in personal consciousness, he no longer judges according to appearances; it matters not whether one is born in a high or in a lowly station, for he sees birth for what it is, a means by which Spirit's purpose is furthered in man.

Through righteous judgment one makes spiritual consciousness, and spiritual consciousness brings man to the end of the world. Although one who has developed spiritual consciousness may still be in the world, he is no longer of it. He is born anew; he is born of Spirit. Being born of Spirit is the all-important birth; it is the one on which the Christ attainment depends. Having been born anew one sees and understands that the *I* in him is the universal I AM which carried Jesus Christ all the way—the same I AM of which he always spoke and to which he referred all judgment.

Where and how shall one's journey in spiritual consciousness begin? It begins in the place of poverty or of wealth of soul which judgment, wise or unwise, has made. One ascends by raising the dead to a living, working understanding of self as the image of God. Spiritual consciousness comes to one by one's faithful and diligent efforts to accept "Christ in me, my hope of glory." Christ, the first-born of the spiritual consciousness, is the I AM, who is before the world was, and who shall endure to the end of the perfect accomplishment in all men.

All the way, from God to God, is the way appointed to every one. From human birth one starts, outward and away from, or inward and toward, his divinity; but whether he turns directly or indirectly toward the spiritual, it is the start from the new birth which makes the traveler. The journey is made in consciousness, not in time.

(Quotations taken from the Cross-Reference Bible.)

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WHY PEOPLE SIN, ARE SICK, AND DIE

FRANK N. RIALE, PH. D., D. D.

THERE IS a reason for everything under the sun. There is a reason why men sin, and are sick, and die. We console ourselves largely by saying that these events are according to nature. So we go on missing heaven's purposed mark, and life becomes everywhere more and more of a trial and tribulation, ending in the death tragedy, the gloom goal of the world.

A new day and a true day is dawning, however, a day in which men are beginning to see that sin and sickness and death are not part of the true order of things. Man was not made for sin and sickness and death. These conditions were never meant to have a part in the divine program of the world. It was man's fault that they ever came into the world; it is man's fault that they are not put out of the way. According to one of the most sacred traditions of the centuries, one man brought them in. One man most surely came into the world to banish them as far as the east is from the west, so that they will no longer have power over us. This is the good news of the Gospel that is to bring joy abounding to all peoples.

There is a little verse in Paul's first letter to the Corinthians, the thirtieth verse in the eleventh chapter, which sums up in a sentence the real secret of why sin and sickness and death remain when they ought to be of the past, to be no longer remembered. The whole truth is put pungently by Moffatt, in his version of the New Testament. He says that these errors come from our not discerning the Lord's body, in the great sacred feast of the Lord's Supper. Here are his words: "For he who eats and drinks without a proper sense of the body, eats and drinks to his own condemnation. *That*

is why many of you are ill and infirm and a number are dead."

If we actually realized the great truth of God's power and presence, so symbolically expressed in the sacred feast, then sin, sickness, and death would be done to death, done with forever. Divine discernment is the power by which the trials and the tragedies of the race can be turned into joy and everlasting triumphs. Divine discernment changes us from world victims to world victors. It heralds a new proclamation to all people; Jesus made it and asked us all to say a loud amen to it forevermore: "Fear not, I have conquered the world." Jesus is the sin cleanser, the disease destroyer and the death conqueror for all people. In him I become forever a joint conqueror. Discerning God's great world purpose as revealed in the symbol of the sacrament, I shall realize that all power over sin, sickness, and death is given to me. These enemies are destroyed forever by the power from on high which is released by our believing certain very simple things that are figuratively yet clearly expressed in the Holy Eucharist.

Ignatius, one of the earliest and greatest of the church fathers, caught a tremendous foregleam of this victorious truth. He expressed it thus: "The Lord's Supper is the medicine of immortality, our antidote that we should not die, but in Christ Jesus live forever."

The coat of arms of the Bohemian and Moravian churches displays a Bible on which are placed a palm branch and a communion cup; above these symbols are the words: "Truth conquers all things." The truth of the Book that is the great revealer of the world's universal and everlasting peace, comes from comprehending the inner meaning of the communion cup, as Jesus revealed its wondrous significance.

This truth Jesus made most clear in the Last Supper in the upper room with his disciples. After the feast of

the Passover, Jesus rose and took "the cup after supper." This was the great significantly sacramental cup known as Elijah's cup. It was the cup of wine that only the head of the feast dare touch. "After supper," when the Passover had been eaten, the master of the feast would rise from supper and take Elijah's cup, go to the door, and, opening it to the night, would cry: "O Elijah, when wilt thou come and drink of this cup and give it to us to drink, that we may have part with thee in the deathless life?" Then the door would be closed. Returning to the ceremony, the master of the feast would put Elijah's cup back upon the sacred table. Not a drop of its wine would be taken by any present. To partake of the wine would be to receive the penalty of death.

Now Jesus comes to this feast of feasts of the Jewish folk. After supper, he as master of the feast rises and takes the cup, Elijah's cup. He goes not to the open door to cry out into the dark night to Elijah that is to come. He rises from supper and takes Elijah's cup "and drinks thereof himself," to the consternation of all at the holy feast—for they feel that till Elijah shall return and drink thereof and give to others to drink with him into the joint possession of his deathless life, it can be drunk only on the penalty of death.

Jesus, when he had drunk, gave to his disciples and said: "Drink ye all of it; for this is my blood of the covenant." What a shattering of the most sacred tradition into utter nothingness! No, not that. What a fulfillment of the highest, holiest longing of the race, as symbolically voiced in its most sacred sacrament. "Drink ye all of it." The time is at hand.

Everything prophetically voiced by the symbolism of the sacred chalice is fulfilled in Jesus. He was greater than Elijah. He had in himself the power of deathless life; and he had the power to be joint possessor of everlasting life with every child who would join him in

being led by the Holy Spirit. "Drink ye all of it!" Jesus drank death's cup to its dregs, and he was t show that that deadly thing had no power over him He had taken the hemlock cup of death for all th sages, and he found that the power of death had gon from it forever. Then it was as though he said: "A the power of Elijah's cup is this day made manifest be fore you. Drink with me of this cup of the holy com munion of the soul with the Father, and you will fin that sin and sickness and death are doomed forever This is the faith that will wipe out sin, sickness, an death. If you thus eat of this bread and drink of thi cup, you will show the Lord's triumph over death till h comes again in the blessed fulfillment of the divine pur pose to wipe out all sin and sickness and death for al time and for all people, and to bring in the new para dise, from which man went forth in sorrow to return i joy unspeakable, where he will again eat of the tree o life and live forever."

Do you thus discern the meaning of the sacrament If so, drink, and your soul will live the triumphant lif of Jesus, with the "all power" which was promised This is the truth that conquers all things. It is the great est and most all-triumphant truth of the world.

But if all this is true, some may say, why have me not found it out and demonstrated it long ago? Fo the same reason that they failed to enter into the mean ing of all great discoveries long before they did. Sena tor Ingalls once said that when he was a little lad h would go to the end of a long hollow log, and put over the thin end of a shingle. Then his little playfellow would go to the other end of the log and do the same One lad would talk to the shingle at his end, and th words would be carried to the other end of the log and would be heard distinctly by the other boy. Sen ator Ingalls said that in this way nature was trying har to make him understand the secrets of the telephone

long before such an instrument was invented; but he added: "I was so dumb that I could not understand the glorious revelation that was right at hand to bless the world."

Great souls throughout all ages have caught glimpses of the coming glory of the race's deliverance from sin, sickness, and death. This glory was certainly most vividly foregleamed and expressed in the ceremonial use of Elijah's cup at the Jewish Passover. Potentially it was most powerfully present in the Lord's Supper, which grew out of this Jewish feast. But the first disciples failed to comprehend with any fullness this mighty message of Jesus's. For that reason "many were ill and infirm and many died." And since the fathers have fallen asleep things have gone on as from the beginning. The veil has been over the eyes of Christendom, save here and there as some great soul caught a glimpse of the glory, as did Ignatius, who felt so profoundly that the truth underlying the Lord's Supper was "the medicine of immortality, our antidote to death, that we might be with Jesus joint possessors of the deathless inheritance."

But it seems as though we are coming to the end of these ages so dark and dreadful. The day-star of God's perfect day is rising. We are catching a glimpse of the divine glory of our fullness of life reflected in the sacrament revealing the ultimate and universal purpose of God. We are feeling full faith in God that, as Jesus declared and demonstrated, gives us the sinless, sickless, deathless life as God's goal for all, our priceless inheritance. It was prepared for all people from the foundation of the world. It is the cup of our complete salvation which the Lord of glory holds out to all, with the command: "Drink ye all of it." It is ours in the glories of the atonement. It brings in the "beloved, the divine democracy" and the parliament of the nations, in the most hallowed federation of the world.

CONSERVE YOUR ENERGY

THEODOSIA DEWITT SCHOBERT

Why did Jesus enjoin silence upon those whom he healed and upon those before whom he did his mighty works?

N CONSIDERING this subject, let us first take up some of the Bible references relating to it. Let us begin with Jesus' words as recorded in Matthew 5:37: "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*." The word "one" is in italics, which shows that it is not in the original text, but was supplied by the interpreters.

This is clearly a lesson against needless talking, against the use of argument and of many words. The Jews and other Oriental peoples are elaborate in their speech, seeking to impress their hearers deeply. But Truth does not need to be elaborated. It is not necessary to seek to uphold truth with argument or with much speaking. Truth stands in its own strength, and in it is the power to uphold all who accept it and place their trust in it. If one talks too much in trying to convince you of something, your doubts increase; therefore let your yea be yea, and your nay, nay.

In the four Gospels are recorded at least twelve instances in which Jesus commanded those who were healed and those who witnessed the healings that he performed, that they should not tell others what they had seen. In Matthew 8:4 it is stated that Jesus said to the man whom he had healed of leprosy: "See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Metaphysically interpreted this teaches us that at the first seeming demonstration in the outer, in some instances at least, the work is not yet complete. There is a deeper purifying work to be done in mind and body, and the individual should utilize his energies to

accomplish this further cleansing, rather than waste them in giving way to the expression of the personal impulse to run and tell some one about the demonstration.

After healing the two blind men, "Jesus strictly [sternly, margin] charged them, saying, See that no man know it. But they went forth, and spread abroad his fame in all that land." They stirred up persecution for him, too, and apparently hindered his work.

Matthew 12:15 states: "And many followed him; and he healed them all, and charged them that they should not make him known." After his transfiguration before Peter, James, and John, "Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead." In other words, until you realize and demonstrate complete overcoming—until your overcoming shows for itself—do not talk about it, but let your work be an inner one.

We are told in Mark 7:36 about the healing of a man who was deaf and had an impediment in his speech. Jesus opened the man's ears and loosed his tongue so that he spoke plainly; "And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it."

After Peter had discerned and declared him to be the Christ, Jesus "charged them that they should tell no man of him." Demons that Jesus cast out of people were not permitted to speak, because they knew that he was the Christ. Demons are error thought habits that individuals have built up within themselves by giving way to certain lines of error thinking. These thought habits must be utterly dissolved, and the quickest and surest way of putting them entirely out of consciousness is to allow them no energy or sustenance for their expression in any way. If you do not feed them either with thought substance or with words they will disap-

pear quickly, especially if you deny them in the consciousness of your Christ dominion.

There is a law back of all this, a law that Jesus Christ was and is now trying to bring to the comprehension of his followers. More than one important lesson may be learned from the commands of Jesus that his followers refrain from talking, but one of the most important of these lessons is that of conservation, the wise use of energy and substance. In our overcoming life nothing is more important than our ability to control our energies and powers and to utilize them in constructive ways. We handle the greater portion of our inner substance and life through our thinking and talking. This is why we are told to love God with all our minds; because if we love him our thoughts will be directed in ways that are pleasing to him, that are in accord with Divine Mind. When we shall have accomplished this mind renewal in ourselves, we no longer shall dissipate our life substance in destructive or unprofitable thinking, or in unnecessary talking.

Many persons chatter, chatter, chatter, not realizing that they are thus using up the substance and energy of their lives, the substance and energy that they should retain in their bodies, that they may always feel fit and fully able to do their daily tasks.

I know of no person who is more distracting, more nerve racking, than the one who is continually talking and much of the time saying nothing that is worth hearing, a person who feels that he must always either entertain or be entertained. Much of what is known as nervous prostration and nervous troubles of various kinds is brought about in this way. One addicted to the talk habit should make it a point to get very still several times every day and center himself in the Christ within, with a silent thought like this: *I am centered and poised in the Christ mind, and I am master of my every thought and word.*

I believe that Jesus was seeking to teach the people conservation and the right use of substance and energy when he commanded them again and again not to tell of their demonstrations or of his. It would help us much to seek for the motive back of our desire to tell some one all about our inspirations and demonstrations. If the motive is a worthy one and is founded in wisdom, then we may go ahead in faith, knowing that good only will result. If we find no worthy motive, we may perceive that we are seeking merely to satisfy our desire to talk; then it is better to keep still.

Especially when a demonstration is first made, or partially made, it is wise to keep quiet about it until one becomes firmly established in it. Perhaps one is living among unbelieving neighbors. If one should tell them all about something good that one has partly realized through the power of Truth, one simply stirs up their doubting and opposing thoughts, which in turn react on the consciousness of the one who is making the demonstration but who is not yet firmly established in his good. The result is that one hinders his own manifestation for the time being. But the worst thing that one does in such a case is to dissipate his own substance and faith, which should be retained at that critical time, since they are needed to carry his demonstration to completion.

When Spirit begins to do a definite work in us, which it always is doing when a demonstration is taking place, or when some new light is beginning to dawn in our consciousness, then substance, energy, faith, all the spiritual powers, center themselves about the "child" that is being born to us—the new or more complete expression of the Christ that is coming to light. Then is the time when we should meditate much on Truth and hold steadily to Spirit, that the inner change which is taking place may be fully accomplished. If we let the personal man become elated over it—as we are very likely to do, since the work of Spirit in revealing the

Christ to us is such a joyous and wonderful event to th
human mind—we are likely to tell every one about
before the time has come to testify. Even if we thu
retard the demonstration, we may later pick up th
scattered energies and work out the good, but we sha
have hindered it for a time. So we must learn when t
"tell no man."

We must learn too, when it is the wise thing t
glorify God in the outer by testifying to the good tha
has been accomplished in our lives by the power o
Spirit.

Often I have felt the inspiration and the power o
God go from me and a seeming void take their place
because I talked at a time when it would have bee
wiser to keep still. Then I have had to find the inne
contact with Spirit again, and affirm the truth until
would come once more into peace and rest within.
have learned not to condemn myself any more for thes
mistakes. I know that all that God is and has is eve
at hand for my appropriation. I know that even thoug
I have fallen short at times, all good is mine as I lear
to conform to the divine law under which I came int
existence and by which I am sustained from day to da

Summed up, the texts quoted at the beginning of th
lesson show the following truth: The fact that man
of those whom Jesus healed entirely disregarded his ad
monition that they tell no man, reveals the tendency o
the human being to dissipate his life energies. Ma
cannot, or does not, at the beginning of his spiritual un
foldment demonstrate the power of Spirit when he be
comes conscious of its presence in him. He has to gro
into this ability. But since the natural man's habit o
scattering his forces depletes his whole organism an
leads finally to the disintegration of his body, ther
must come about in him a complete reversal of the ol
order of things if he is to be preserved alive and entir
(See I Thes. 5:23, 24.) Man must learn to hold h

ought in his body instead of throwing it out; he must arn to live in his body instead of outside of it. He has een living outside of his body ever since Adam and ve were driven out of the Garden of Eden. He must arn to conserve his energies and powers for the build- g up of his own organism. In order to do this, he ould often remind himself of the truth that all of God, l of life, all of peace, all of substance, all of strength, l of spirituality, is omnipresent, is always present with m and in him in all its fullness. He should affirm ily and know that he is poised and centered in the er present spiritual truth and power. When he wishes help some one else he should affirm the same truth for at one. The first step in determining the best proce- ire is to know the truth, to become, or stay, centered in pirit. Then in the consciousness of truth one should in the outer what Spirit leads him to do, and the very st results will always be obtained.

SPIRITUAL UNDERSTANDING NECESSARY

We have come to a time when it is recognized that is not through the material, but rather through the iritual that the world of nature is to be understood d interpreted; that, indeed, the phrases, material d spiritual, signify differences of method and inquiry, d not differences of fundamental reality. Per- tually and everywhere, the spirit is breaking through e material and transforming it.—*Archbishop of York.*

THANKSGIVING

Oh come, let us sing unto Jehovah; Let us make a ful noise to the rock of our salvation. Let us come fore his presence with thanksgiving; Let us make a ful noise unto him with psalms. . . . For he is our d, and we are the people of his pasture, and sheep of his hand. To-day, oh that ye would hear voice!—*Psalms.*

POWER

ANNA M. CROSS

HERE IS only one Presence and Power in all the universe: All-good."

Do we really believe in the one pow All our troubles, misunderstandings, l and appearances of disease in the body come bec we are believing in two powers—the power of good the power of evil.

When we know, affirm, and realize that the only one power, the All-good, why do we not come the greater consciousness and understanding that ev thing is now good? Healers treat their patients knowing, and by leading the patients to know, there is only one power; we can dissolve or cast evil by holding to that same truth. We are tol overcome evil with good. If we are filled to o flowing with the thought of All-good, then there i place in our consciousness for the opposite.

We know that the powers of God are inheren every one of us. All power is given to us in hea (within) and upon earth (in the outer). No pro of any kind can worry us if we understand and rea this to be true. We rise above a condition by kno and by realizing that God has given us all power it.

Each of us has a problem. When we come into realization of the powers inherent within us, then know that we can face every problem. If we tr disregard our problem we may have to meet a la one later on. We cannot run away from responsib If we attempt to do so we let conditions rule us; in sciousness we are less than our problem. We can our problems and solve them if we realize the

Presence and the one Power, if we attain the Jesus Christ consciousness.

Jesus understood the wonderful power within himself, which was God. He did not take any of the credit for his great works. He said: "I thank thee, Father." He said to Lazarus: "Come forth." Lazarus immediately was raised from the dead, because Jesus spoke the word in the consciousness of the power of God in him. By speaking the word of power we can give life to our bodies, we can call forth abundantly the life that we have been thinking was weakness and lack of life.

Speak to your body as though you were speaking to a person. Speak to every cell in your body, recognizing that in every cell there is intelligence. Tell your body that it is filled with life. Tell your organs that they are doing their perfect work, that they are in divine order.

Speak to yourself and say, *God is my inexhaustible source; God is my substance, my supply*, believing in the power of the spoken word. In demonstrating prosperity it is very important to know that as we send forth words of power and life they take form in the universal substance and return to us. Through the imaging power of the mind we bring into manifestation everything that we need. God never intended one of us to be poor. He intends us to have the things necessary to make us happy. When we begin to grow in consciousness our first thought is, "It is all mine;" at the second step, when the soul begins to be conscious of its oneness with spiritual being, the thought is, "It is mine and Thine;" then when we come into unity with the Christ in us, the thought is: "It is all Thine."

Are you using the power of God within you constructively, or destructively? Are you using it to build up, to help to bring the kingdom of heaven into being upon the earth? Are you using it to better humanity,

to develop yourself into the image and likeness of G
Either you are believing in the shadow, which is
sickness, and death, or you are working with the C
within you, which is life, health, strength, and opule

If you are to use the power of God within yo
bring forth the kingdom of heaven upon the earth,
must begin with yourself. If you have a problem
you scarcely know what to do with, first begin to w
on yourself; first get right with God. Establish fir
in your mind the belief that you have within you
power to meet the inharmonious condition; then b
to work, holding your affirmations for harmony, or
opulence, whatever you may desire to make mani
You are a factor in the great work of bringing
kingdom of heaven upon the earth, and the peac
that kingdom must begin with you.

When we radiate life, love, power, understand
and light, then we are in a position to bring others
understanding of God; we can help others to find th
selves.

Know that all power is given to you; that, no ma
how difficult the situation appears to be, you can o
come the inharmonious condition. Know that the
harmonious condition is not remedied by you, but by
great power of God within you; the same power
said, "Let there be light;" that brought the universe
manifestation through the power of the spoken w

Are we bringing forth the image and likenes
God in our thoughts? Are we bringing forth, f
the great universal substance of supply, the things
we need? God gave us the tools of the mind to w
with. Are we using them to his honor and his glo

In spirit we all have access to the one Mind.
member that we are talking about spiritual things.
sense man cannot deal with these things. Jesus sa
"God is Spirit, and we must worship him in spirit

in truth." When we come into spiritual consciousness the spiritual mind can speak to Spirit.

Many people do not understand how one can give treatments at a distance. The person giving such a treatment knows that there is no separation in Spirit. In his spiritual mind he sees perfection for the patient. The patient may be thousands of miles away, but spirit speaks to spirit. The conscious mind may not know one thing about the case, but the healer knows that Spirit knows all. He knows that the all-knowing mind of God is in every one, that all wisdom, all knowledge, all understanding, are given to man.

How are we using the powers that God has given to us? Are we using them in serving God, in making better conditions in our homes, in our communities, in our churches? Let us know and say to ourselves:

From this moment I am going to use the power of the spoken word constructively. I am not going to use words destructively to pull down; I am going to use words constructively to build and to bring forth the perfect image and likeness of God.

Remember that every constructive thought that you liberate from your mind helps to build up your spiritual body. Spiritualize your body; redeem it; make it perfect; fill it with life and health and strength. Affirm:

From this moment, I am going to use the powers within me in the service of God.

A TRUE RECORD

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—*Henry Van Dyke.*

The Home

Christ is the head of this house.

A PARTIAL DEMONSTRATION

ALICE L. RUTH

"I HAVE been studying Truth for at leas five years, yet I fail to make a perfect dem onstration." Mr. Seeman spoke in a dis couraged tone to his sister.

"James, you have had wonderful demonstrations o God's power to heal, in your family," his sister reminde him.

"Yes," Mr. Seeman replied, "but a perfect law should work perfectly all the time. Today I wa writing out papers to consummate a transaction tha would mean several hundred dollars for me, whe a messenger came in with a bill that required imme diate payment. On my desk lay a statement showin that my checking account was overdrawn; then th telephone rang with an imperative call from Maud for ten dollars. A perfect demonstration would hav brought the money in advance of those bills."

"What did you do?" asked his sister.

"Mollie came in opportunely with twenty dollar that she had collected from tenants of an old shac whose owner asked me to look after his property, an Elizabeth had ten dollars, so I was able to meet th demands."

"James, knowing the power of words, why do yo say 'old shack'? It suggests poverty to yourself and t all who hear it. 'Oh, I want to go back to that littl old shack,' is a song that Lou Stacy and her sister sang

ll one summer. They sang it all over the house and ut of doors; they played it on the piano and wailed it earningly together. When fall came, their father, in fit of discouragement, resigned his position and took his amily South, where they lived in a 'little old shack' all inter. They were very glad to get back in the spring nd to live in a house with their relatives."

"Oh, it is easy to get demonstrations of that kind," aid Mr. Seeman, dejectedly; "that's the kind I'm get-ng all the time."

"Why, James, I think you really made a good dem-nstration; be thankful."

"But I had to borrow the money, and I don't call at a perfect demonstration."

"It was fortunate that you could borrow it so easily -although it is better to pay as you go," his sister dmitted.

"Pay as you go is a fine theory, but with a family a dozen to support, I'll defy any man to do it. It an't be done," Mr. Seeman emphatically declared. You may think that the girls are a great help, but it oesn't make any difference how much they earn, they ways call on Dad when they run out of funds. I ever know what to plan on, their demands come so un-pectedly. If I had only myself to support I could trust e Lord and demonstrate abundance, but with a family e size of mine, such a plan doesn't work."

"There is no limit to God's power," his sister firmed. "It is written, 'Behold, I am Jehovah, the od of all flesh: is there anything too hard for me?' /hen you get down on the material plane and judge things appear to you, you are not judging righteously nd you distort even the facts. In this very emergency our wife and your daughter came to the rescue. You ave an exceptionally capable and helpful family, but ou can't see that fact when you persistently look only the dark side."

"If there is a bright side, please show me, for I f
to see it."

"Dear Brother, I see nothing but brightness
about you; such a wife and such children as yo
should make any man thankful and happy."

"The wife and the children are all right, Sist
but they can't be considered an asset. They have
be supported and the cost is always ahead of the
come. Be practical."

"Have patience, James, and I'll try to be practic
Let's see how much of an asset Mollie is. The fam
is hers as well as yours, though to her it is an incent
rather than a handicap. She does her work with su
help as she can get from the younger children and th
finds time to go out and collect where you dislike to
She pays delinquent bills and faces dissatisfied credit
Many times she has straightened out financial tang
that had appalled you. Elizabeth has saved the sal
of a secretary at your office, and she has met her o
needs by doing typewriting for others when she could
spared. Maude and Nancy are the best-paid teach
in the county, and Ethel fills a good position while ye
high school. They all contribute generously in supply
the younger ones. They have come to your aid fin
cially many times and this is the reason why Maude
embarrassed and telephoned you for ten dollars."

"Well, Sister, your statements might convince a
interested listener that Mollie and the girls support
family, but the fact remains that the bills are sent to
and I have them to meet. You are financially sec
with only yourself to consider, and you can hardly
expected to know what it means to meet the dema
of a dozen."

"James, you have never provided for a dozen;
elder ones began to provide for themselves before
younger ones came. I am only trying to show you
fact that your burdens are no greater than others hav

bear, but no one ever sees the truth when he is looking at calamity. Your neighbor said to me only yesterday: 'Mr. Seeman doesn't know what it is to finance an expensive family. His children hold salaried positions while attending high school, but it takes a small fortune to keep my boys there. I had expected to give them a university education, but at the rate they are going I can't do it.' Your neighbor is yielding to an apparent situation, just as you are. You don't pity your neighbor and it is very evident that he doesn't pity you. By steadfastly looking at your troubles you are attracting more. The law that like attracts like works just as surely if you steadfastly behold the abundant good. It is certainly much pleasanter to think and talk of success than to brood over impending disaster."

Mr. Seeman hastened to say: "When these conditions confront one, when the bills come in and there is nothing at hand to pay them with, one is forced to think of lack and to be disturbed by it."

"That, dear Brother, is the time to deny the power of appearances to affect you in any way; it is the time to declare God's omnipresent bounty. There is no lack in Spirit, and you are heir to all that the Father has; realize it and hold true to your faith in God's abundance. 'According to your faith be it unto you' is a law that works absolutely. Fear is faith in the adverse thing. Your belief that you can't support such a large family, your positive affirmation that it can't be done, are your prayers that bring to you the appearance of lack. Put your faith in the universal Spirit of prosperity and know that there is abundance to meet every righteous desire. Think plenty, talk plenty, thank the all-bountiful One from whom your Good comes, and appreciate the good that you have while you expect more. We have read all these truths many times but if we do not put them into daily practice we forget them, and then we wonder why we do not make perfect demonstrations."

EACH CHILD AN OPPORTUNITY

ADELAIDE KENNERLY

LASTIC, enthusiastic, inquisitive, tractable, the child mind gives the adult more mental gymnastics than the childless one can imagine. To be able to guide the child in the right direction one must banish all prejudices, all narrowness, all selfishness, and strive to act with wisdom.

Parents have perhaps the most difficult undertaking, the heaviest responsibility, that can be given to human beings; therefore parents have the greatest opportunities and may have the sublimest happiness.

When the children are very young, parents meet a phase of life that is new to them. They learn much that comes only with parenthood and with intimate association with little ones.

They give up. They give up many of the petty little things of life, for the sake of the children.

Permitting the children to express themselves in little ways gives them confidence, courage, freedom, and develops honesty and frankness. Only when real issues come up do successful parents interfere with the natural inclinations of the children.

Successful parents do not preach—they teach.

Successful parents encourage the good—they do not scold.

Successful parents do not hurl "don'ts" at their children until the little hearts are heavy and the children's spontaneity is crushed.

One successful father "had a way" with his children. He very much disliked the scolding adult. He believed that the home could be spoiled as much by scolding parents as it could be upset by disobedient children.

This father never forgot to be polite to his children; therefore the children, in thought and in action, always were polite to the father. When one of the youngsters

engaged in some annoying pastime, this father did not shout at the child, nor did he hurl "don'ts" at him. The child's thoughts were changed. For instance: "Bill, how much interest will we make on the $1,600 Jones borrowed from us at seven and one half per cent?"

Bill, feeling that he was one of the important members of the family, became interested in business and began to figure interest. He forgot the annoying pastime from which his attention was taken and never a "don't" was spoken.

Or the father would ask the child some question pertaining to the Bible or to modern literature or to history or to current events. Never once did he let the son know why these questions were being asked. But the plan worked so well that the child was his father's chum at a very early age. Father and son were interested in the same things. Knowing that his son "stepped in his footsteps all the way," the father was never careless of his behavior. The son's admiration for and devotion to his father kept him trying always to improve his mind and his talents.

This successful father moved in mysterious and fascinating ways his wonders to perform with his children. When he had a real conviction or a definite purpose, he was gently positive with the little ones, who were happy at the thought of doing his will.

Parents who practice what they teach, who are impartial in their judgment, who are interested in the affairs of the younger generation, are the real builders of the race.

It is said that the greatest gifts of God are the children. But spiritual, kind, loving parents—men and women who are teaching as Jesus taught, living the teachings of Christ—are truly supreme gifts of the heavenly Father.

Let Wee Wisdom help you in your most important work—the teaching of your little one. $1 a year.

THE GOOD WORDS CLUB

JESSIE BROWN

ONE STORMY day as Mother was passing through the dining room where Robert and Betty Jane were supposed to be playing together, she heard loud voices and angry words. Mother did not believe in saying, "Don't, don't," to the children, if she could think of anything of a constructive nature, as she knew that constructive talking is much more helpful than negative. After some thought, she remembered having read in Wee Wisdom about the Good Words Club. She called the children to her and asked them if they would like to belong to a club. Little Betty Jane did not quite understand what a club was, but Robert knew all about a baseball club, and with that association of ideas in his mind he readily assented, both on his own behalf and for Betty Jane also. Having agreed that they would like to belong to a club, they asked: "What is the name of the club, Mother?"

"The Good Words Club."

"And what do we do?"

"Just bring your Wee Wisdom, and we shall see what it has to say about the Good Words Club."

Robert fetched the magazine, found the page telling about the club, and handed it to his mother to read.

"Well, first of all, it is good to know what a big thing the Good Words Club is; there are about 35,000 members. So if you join the Good Words Club you will know that there are thousands and thousands of other people trying to do what you are trying to do."

"What are we trying to do?" asked Betty Jane.

"You are going to try to use only good words, because words have power. If you use good words, they will do good things for you; and when good things come to us, we are glad that we used good words."

"I'm going to use good words," said Robert.

"And if we belong to the Good Words Club, we are not going to use any words that are not good. All this means that we must think before we speak; it means that we must think only good things; it means that we shall talk about only the things that are good and happy —the things that make us happy and that make other people happy. We shall never say, 'I'm tired,' because that doesn't make us happy, and it doesn't make any one else happy. We won't say, 'I'm cross,' for that doesn't make us happy. But we will talk about being glad, about being brave, about being truthful, about being helpful, about being well, about being kind. If we see any one doing something kind, we shall be very glad to speak of it. When we speak of good, it makes us glad, and it makes other folks glad, too."

"I think that's a fine club to belong to," said Robert. "How many other people did you say belonged to it?"

"About 35,000; some are children, some are men, and some are women. Just think of all those people's using good words. The larger the number of persons who use good words, the easier it is for every one else to use good words, because words have power. Let us try to remember that, children—that the more good words *we* use, the easier it is for other persons to use good words."

"Are you going to join this club, Mamma?"

"Yes, Son."

"That'll be fine; and maybe Dad will join too, and we will all help each other."

The first duty toward children is to make them happy. If you have not made them happy, you have wronged them; no other good they may get can make up for that.—*Charles Buxton.*

At first babes feed on the mother's bosom, but always on her heart.—*Beecher.*

MOTHERHOOD DEPARTMENT

DIVINITY OF THE CHILD

MARY PARRISH

Froebel said that with the beginning of every new family there issues to mankind and to each individual human being the call to represent humanity in pure development, to represent man in his ideal perfection.

Every child coming into the world today has the right to be divinely born, to show forth the perfect pattern that the Father gave to the world in his beloved Son. It is a fact that these children are divine beings, because the supreme being which breathes into them the living soul is Divinity itself.

You would not make a garment from woolen cloth and expect it to turn into a cotton gown in the process of making. No more does the divine spark in your child change its character during the process of drawing to itself a vehicle through which to express.

In bringing forth your child you are lending yourself as the necessary instrument for the fashioning of the garment through which your child will take up its manifest life and work. You have been provided with the material—pure spiritual substance and life—and your thoughts are the tools with which you fashion this material. Know that it is an immortal spirit that you are nurturing, and fashion its garments with purity of thought, goodness, virtue, wisdom, and love. These will build for your child the character which will "represent man in his ideal perfection."

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Special assistance is also given to mothers of very small children.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE BIRDS ARE FED

Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them; of how much more value are ye than the birds!—*Luke's Narrative.*

In this food we perceive the spiritual substance that builds the immortal body.

The manna from Thy hand is supplied daily. We know that our every good is abundantly provided. We thank thee, our Father.

Our Father, thou Giver of all good and perfect gifts, accept our thanks for the food before us as the expressed evidence of thy love and blessings unto us. Amen.—*W. I. V.*

Thy blessings, O Lord, are ever increasing toward us. We praise and magnify thee as the very presence of that which satisfies us in soul and body, and in so doing we enlarge thy bounties in our lives.—*I. O. S.*

BLESSING

O God, my heavenly Father, thou hast created my child; thou hast manifested thyself in him. Thou art purity, truth, and love, and he is thy temple. That thou mayest lead him in the paths of righteousness, and speak through him, is my prayer. Let me in no way conflict with thy will toward him; let me rather be thy handmaiden, to do for him according to thy guiding voice. Amen.

SUNDAY LESSONS

LESSON 6, FEBRUARY 8, 1925.

Unity Subject—UNITY WITH GOD, THROUGH CHRIST.

International Subject—CHRIST'S INTERCESSORY PRAYER.—John 17:1-13.

1. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:

2. Even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.

3. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.

4. I glorified thee on the earth, having accomplished the work which thou hast given me to do.

5. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7. Now they know that all things whatsoever thou hast given me are from thee:

8. For the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

9. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine:

10. And all things that are mine are thine, and thine are mine: and I am glorified in them.

11. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*.

12. While I was with them, I kept them in thy name

which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

13. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.

GOLDEN TEXT—*Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.*—John 17:11.

SILENT PRAYER—*All things that are mine are thine, and thine are mine: and I am glorified in them.*

The central idea in this prayer is oneness, oneness with man and oneness with God: "That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: . . . that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one." This prayer bespeaks the complete unity of individual spirit, soul, and body in God-likeness through Christ, which constitutes perfect, redeemed, spiritualized man. Also it forecasts the conscious unity of all mankind in the one Spirit and one Truth, since this prayer which Jesus Christ prayed is sure to be fulfilled. He never prayed in vain.

Metaphysically interpreted, Jesus Christ in us is our true I AM with all its possibilities of spiritual demonstration through us. When he made this prayer, Jesus had come to the degree of comprehension of his Sonship and of his oneness with the Divine which was to transform him into the fullness of spiritual expression and manifestation. We too shall come to this realization in the process of our ongoing. Even now we have momentary glimpses of that which we shall be when we shall be like him and shall see him as he is.

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." "The only true God" is the great principle of life, love, intelligence, substance, and Truth that

ever dwells at the center of man's being and is pres
in every minutest phase and atom of it. "And him wh
thou didst send, *even* Jesus Christ," is the Christ,
Son of God, the true inner spiritual self of every in
vidual.

The Christ, when recognized by the individual
Jesus Christ, perfect spiritual attainment, glorifies G
on the earth (in the seemingly earthly consciousness a
body), and accomplishes the work that is given
Christ to do—fully redeems the whole man.

The "men whom thou gavest me out of the wor
are our own thought people, those thoughts in us t
have accepted the Christ Truth and are no longer o
worldly nature. They are consciously one with
Christ within, and they know his power and glory. "
things that are mine are thine, and thine are mine: a
I am glorified in them." This means that the t
spiritually awakened thoughts of the consciousness
diate the Christ presence and power, thus exalting a
glorifying him. They are in the world, and the Ch
intercedes for them, not that they may be taken out
the world (separated from the still unawakened pha
of mind and body) but that they may be kept pure a
holy and filled with Truth, so that they may keep
shining until the light reaches every thought and ev
part.

Jesus Christ, who demonstrated the Christ perfec
throughout his whole man—thus becoming not only
Way-shower but our Way-maker as well—passed
of mortal vision into the spiritual realm, which is
visible to the outer eye of man. But he is ever with
helping us to make the same attainment that he ma
since such attainment is God's will for every one of

QUESTIONS

1. What is the central idea in this prayer of Jesu
2. Explain verse 3 of our lesson.

3. Metaphysically interpreted, what is meant by, "the men whom thou gavest me out of the world"?

4. What is the work of our spiritually awakened thoughts?

5. What is God's will for us?

LESSON 7, FEBRUARY 15, 1925.

Unity Subject—THE NECESSITY FOR DEVELOPING AND TRAINING OUR FACULTIES.

International Subject—JESUS IN GETHSEMANE. Mark 14:32-42.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible unto thee: remove this cup from me: howbeit not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is

come; behold, the Son of man is betrayed into the hands sinners.

42. Arise, let us be going: behold, he that betray me is at hand.

GOLDEN TEXT—*Not what I will, but what th will.*—Mark 14:36.

SILENT PRAYER—*All the faculties of my being a awake to the unfolding Christ ideal in me.*

In order that man may escape the agony of t crucifixion, he must train his faculties to absolute ob dience to the higher vision. The higher vision is t perception that man has of his own greater possibil as a spiritual being. Forces that have long served t intellect are not always easily and fully converted the service of spiritual ideals. From our first perceptio of Truth, this change should be going on; otherwise, our great need the necessary forces to carry us throu successfully will not be available. Many times we ha fallen short in some overcoming, or have suffered f more keenly than was necessary in going through so change, simply because we did not realize and expre enough love, faith, discernment, or some other spiritu faculty, just when we needed it most.

From any position in life, man can change to a other; the process of adjustment from the one to t other is mild or severe, according to the degree of chan involved and according to the responsiveness and adap ability of the physical and mental forces. For one transfer his activities from the mechanical world to t world of art, a very extreme change would be involve though there is art in mechanics and there is mu mechanical work in connection with art. However, t visions and the aims of these two realms of expressi are vastly different. Should one attempt to chan quickly or without having first learned to direct his forc well, much suffering might result. There would doub less be times when the faculties of such a one wou

literally go to sleep, unless they were all thoroughly imbued with the spirit of the new undertaking.

The experiences of Jesus Christ are often considered out of the ordinary and peculiar to him alone. One of the greatest values to us in the history of his life lies in the fact that his experiences were in nearly every particular similar to those of men of today, differing only as personal problems differ. He was "one that hath been in all points tempted like as *we are*."

From our lesson for today, it is clear that Jesus Christ had failed to awaken Peter (faith), James (judgment), and John (love) to the importance of the hour and the necessity for their full coöperation in meeting the need of the hour. As we enter new and untried fields of experience we find this same thing true of ourselves.

If, before one embarks in a new venture he has so developed faith that it will serve him beyond points where reason and experience carry him, his judgment will be keener, clearer, and truer, and his love of the venture will be great. His progress will therefore be even and sure. Where one's faith fails him the way is dark, his judgment is dulled, and he is delivered into the hands of adversity (that which appears to oppose his progress). In this state progress is a virtual crucifixion, and accomplishment is difficult.

It is therefore of utmost importance that we keep faith, judgment, and love constantly on the watch. They must be exercised and developed at every opportunity, so that they will be serviceable and dependable faculties at all times. They must be trained to carry one over the places where the way is not apparent and past problems the solution of which the reasoning mind cannot see. The reasoning mind is the mind that measures and judges from past experiences and personal standards. When the faculties are thoroughly trained, our Gethsemane will not be one of suffering but it will be

an interesting unfoldment of new ideals and possibilities; progress will no longer be attended by seeming trial and crucifixion, but all experiences in growth and attainment and in passing out of the old into the new, will be joyous.

QUESTIONS

1. How may man escape the agony that usually accompanies crucifixion?

2. When should we begin training our faculties to serve our spiritual ideals?

3. What makes our changes in life difficult?

4. How does the life of Jesus Christ have greatest value to us?

5. To what degree should the faculties typified by Peter, James, and John, be kept awake in one's life?

LESSON 8, FEBRUARY 22, 1925.

Unity Subject—OBEDIENCE TO DIVINE LAW.

International Subject — GOOD CITIZENSHIP (Temperance Lesson).—Romans 13:1-10, 13, 14.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.

2. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6. For for this cause ye pay tribute also; for they are

ministers of God's service, attending continually upon this very thing.

7. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

13. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof.*

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Romans 13:9.

SILENT PRAYER—*I am obedient unto Thy law.*

The first verse of the thirteenth chapter of Romans reads: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God." Every true demonstration of the divine law has as its foundation the recognition of the "higher powers." Man in personal thought is a weakling in both understanding and power, but let man invoke the "higher powers" of Spirit, and he at once becomes more than man. Jesus said: "I do nothing of myself, but as the Father taught me, I speak these things."

To be in subjection to the "higher power" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe; it is also the greatest worker, and will accomplish more for man's happiness than all other agencies combined. If you want a servant that will

work for you night and day, get in touch with div
love.

But there are obstacles in the mind that interfere w
this fellowship with love. One of them is the thou
that we owe our neighbor something besides love. E
wrongs, fancied or otherwise, we think that we owe h
some kind of punishment. The higher powers tell
that we owe him *love only*, and that by our sending h
the word of love the law will be fulfilled and
barrier removed.

If we have broken the commands of the decalog
the law of love will be hindered. We must make frie
with everybody and everything in order to have
mighty worker, Love, carry out for us the divine la
Adultery covers a wide field of untrueness. Mixi
truth and error is adultery. The lust in thought for
sensations of sense fills full the measure of this sin.

"Thou shalt not kill." That you have not m
dered some human being is no proof of your innocen
Have you taken life or caused it to be destroyed in a
of its manifestations? Or have you hated some on
"Whosoever hateth his brother is a murderer," Jo
tells us.

"Thou shalt not covet." God is your inexhaustib
supply. This supply cannot be manifest to you so lo
as your mind covets things, yet thinks that they are b
yond its reach. Hold that what you desire is yours nc
and that God is the source.

"Love worketh no ill to his neighbor." Never allc
the thought to go from you that ill may come to a
one, no matter how much he may seem to merit it. W
are prone to call down upon people the vengeance
the law without really meaning to injure them. W
see them doing wrong, and we mentally say: "You w
suffer for that." Such a thought is error. Divine lo
would move us to a thought of helpfulness, a thoug
that would aid the erring brother to escape from t

effects of wrongdoing. Be prompt to see good paramount everywhere. Do not cast any stones; do not call down the law upon any one. "Neither do I condemn thee," was the verdict of the master Demonstrator.

We redeem the sense man by calling into action the higher powers of thought; in this manner he is saved from his ignorance. The drunkard is submerged in sense—he is asleep to his higher nature. He can be awakened to righteousness by another's calling to him in silence: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*."

Let there be a clear understanding that man is spiritual and has dominion over every emotion, function, and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites, and lustful passions.

This simple and absolutely true way of handling false appetite and error habits has healed thousands; it will reform the most hopeless case when faithfully applied either by the individual for himself or with the help of a spiritual healer.

QUESTIONS

1. What is the foundation of every true demonstration of the divine law?

2. What servant will accomplish more for man's happiness than all other agencies combined?

3. How is the law of love hindered?

4. Explain, "Thou shalt not kill," and "Thou shalt not covet."

5. Explain, "Love worketh no ill to his neighbor."

6. How can the sense man be awakened and reformed?

Lesson 9, March 1, 1925.

Unity Subject—*I AM* MEETS THE WILL.

International Subject—CHRIST BEFORE PILATE.—Matt. 27:11-26.

11. Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when he was accused by the chief priests and elders, he answered nothing.

13. Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14. And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

15. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?

18. For he knew that for envy they had delivered him up.

19. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.

20. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

21. But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.

22. Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified.

23. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

24. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye *to it.*

25. And all the people answered and said, His blood *be* on us, and on our children.

26. Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

GOLDEN TEXT—*He was wounded for our transgressions, he was bruised for our iniquities.*—Isa. 53:5.

SILENT PRAYER—*I am willing that thy will may be done in me.*

The most powerful thought is that pertaining to religion. This is because it relates to that which is nearest the source of being. A close analysis of the whole range of human life will reveal that religious convictions instigate and shape almost every act, for under the head of religion may be classed everything of a moral character.

Yet it is not the province of religion to carry out its own edicts; this is left to the executive department of the consciousness. Jesus, condemned by conservative religious thought, is turned over to carnal will (Pilate) to be crossed out (crucified). The I AM cannot be crucified or killed, but the consciousness that will not accept or advance to its higher concepts forces a temporary separation between itself and the I AM. But the carnal will, having no inherent religious convictions, is loath to act upon the priestly promptings. It would stand aloof from all religious questions with the oft-repeated assertion that civil law has nothing to do with religion. (See this same lesson in John 18:28-40.) But strive as we may, we cannot separate our acts from the promptings of spiritual thought. We are forced eventually to carry out in act the word of the I AM.

In our lesson we see the carnal will (Pilate, the governor) questioning the I AM (Jesus): "Art thou the King of the Jews?" Applying this to the individual man, one would say to himself: "Is there a ruling will over my religious nature?" The personal will has no

concept of the higher realm within, and believes itself to be ruler of the whole man. It is jealous of any attempt to usurp its power, but when it is assured that the kingdom which the higher self would rule is "not of this world" (see John 18:36), it finds "in him no fault *at all*" (A. V.).

"And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly." The I AM does not need to resort to outer methods of defending itself. It is Truth, and Truth abides. Pilate (the carnal will), though he cannot understand the case, feels that Jesus (the I AM spiritual presence and power) should not be denied or put away (killed); therefore he seeks to set it free.

Pilate's wife (the intuitional or soul phase of the sense man) is troubled, and sends word to the will, saying: "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him." Jesus Christ, the spiritual I AM, Truth, stands for the regeneration of the entire man. A certain degree of discernment of His presence reaches to every phase of individual consciousness, and the attempt of the Jews to destroy this higher spiritual presence disturbs the whole organism. The outer ruling power (Pilate, the will) would have nothing to do with the Christ one way or the other; it would wash its hands of the whole matter, but it cannot.

The chief priests and elders of the Jews, who pertain to the religious domain wherein the greatest opposition to the Christ consciousness is found, demand that Barabbas shall be released to them and that Jesus shall be crucified. Barabbas represents the adverse consciousness, rebellion and hatred, to which one gives himself when he allows himself to enter into active opposition to the in-

lwelling Christ and its manifestation throughout his ›eing.

The text, "His blood *be* on us, and on our children," s fulfillment of the prophecy that Jesus spoke when he vas arraigning the scribes and Pharisees: ". . . that ›pon you may come all the righteous blood shed on the :arth, from the blood of Abel the righteous unto the ›lood of Zachariah son of Barachiah, whom ye slew ›etween the sanctuary and the altar." The meaning of hese two texts is given in the first paragraph of this esson; it is that our religious convictions, our old estab-ished religious thoughts (Jews), are the cause of all our mpulses to persecute and kill out of our lives the higher piritual thoughts and activities that we do not as yet horoughly understand.

QUESTIONS

1. What is the most powerful realm of thought in nan's consciousness?
2. What is the executive department of the con-ciousness?
3. Can the I AM be crucified or killed?
4. Does Truth need to defend itself? Give reasons or your answer.
5. What is the significance of the Jews' demand hat Barabbas, instead of Jesus, be released to them?
6. What is the significance of "His blood *be* on us, and on our children"?

There is a power within each man, waiting to be iberated, that will clothe him with strength and success, and that can expand his being and bring him into the glorious liberty of the sons of God.—*Scientific Christian Training.*

But now hath Christ been raised from the dead, the irst-fruits of them that are asleep.—*Paul to the Corin-thians.*

CONCERNING PRAYER

There is a limitless source of spiritual power and
formation. It fills the universe as radio waves fill
ether, and we can gather and use it. It is not imp
sonal, as is radio; we must call it up, sending bef
receiving; but it resembles radio in that what, to
amateur, seems a very slight maladjustment of the
ceiving mechanism enormously cuts down intensity.

The only absolute necessity for tapping this so
of power is willingness to try. Technically, this is ca
"faith," and in its higher forms is a very elaborate thi
but one learns to handle the higher forms by first us
the simplest. . . .

The standard text-book on the subject says (Ja
4:3) that the call must be issued with unwaver
mind and concentrated attention. Mechanical repetit
does not help. The attention must be concentra
on each call as it is issued, until one goes through. T
is the hardest of all the requirements during normal c
ditions; but the unanimous testimony of all operator
that necessity makes concentration easier, and that,
the case of a desperate S. O. S. call, concentration off
no difficulty at all. . . .

The standard text-book (James 4:3) says: "
have not because ye ask not. Ye ask and have not
cause ye would use it upon your lusts." There is
automatic cut-off. Intention to use the power receiv
for revenge or personal selfishness enfeebles it to a po
where it is very little use at all—a most admirable safe
arrangement. The text-book adds a positive statem
of the same law, saying (John 14:3) that the force
only of value when used "in His name;" which it
plains as meaning when used for purposes of which
central sending-authority can approve.—*Rev. Dr. La
Tucker; St. Andrew's Cross.*

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

February 20 to March 20

Love of God, so pure and changeless;
Life of Christ, so rich and free;
Grace of God, so strong and boundless;
Magnify them all in me.

PROSPERITY THOUGHT

February 20 to March 20

The love of God in me is a magnet for all good, and I am prospered in all my ways.

HEALTH

Love of God, so pure and changeless;
Life of Christ, so rich and free;
Grace of God, so strong and boundless;
Magnify them all in me.

There is but one love; "God is love." We interpret love according to the measure of our minds. If our love is centered upon personality, it is called personal love. If our love is enlarged until it compasses the whole human family, we are approaching divine love. When we arrive at this unfoldment we love everything and everybody. Then our love is not changeable, but is as affirmed in this healing word: "Love of God, so pure and changeless."

The Christ life is magnified in us by our building up in consciousness ideas of increasing, unlimited, boundless, eternal life. To magnify is to increase. We magnify and increase whatever we think about. If we think about divine love, divine life, divine grace, as pure and changeless, rich and free, strong and boundless, we magnify them all in our lives.

PROSPERITY

The love of God in me is a magnet for all good, and I am prospered in all my ways.

Nearly everybody desires greater prosperity. But the search is almost always in externals. Prosperity arises from inner sources, and the greatest source of prosperity is love. Divine love is a magnet which, when cultivated, will draw to one every needed thing. Then begin your search for prosperity in the deeper recesses of your own soul. Think the loving thought, speak the loving word, and you will attract the people and the things necessary to your demonstration of prosperity.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

THE GOLDEN RULE

When Jesus said, "*All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets,*" he was indeed stating a law. Those who have tried to live by this law have proved that the law works. The Kansas City (Missouri) Journal-Post tells of the achievements of one man who has adopted the Golden Rule as his rule of life.

Arthur Nash, president of a clothing manufacturing company of Cincinnati, is learning the Golden Rule, not as a form of words, but as a method in life and business. He has been at it for four years and doesn't know it all yet. But he expresses himself as utterly astonished at how it works out.

Mr. Nash was educated as a minister and did evangelistic work for a number of years. Then he . . . left the ministry to engage in business. For a time, by means of employing sweatshop methods and paying from $4 to $7 a week to his workers, he made some money.

Later Mr. Nash suffered business losses. About this time he became convinced that he should take the Golden Rule as his guide in life. At first it was a difficult matter to decide; he had to think of others besides himself—the shareholders in the company, and his family—but he determined to go through with it, whatever the cost might be. He called together his workers. He says:

"I asked the workers to raise their hands when I called their names. To the first name called, an old woman raised her hand. She was getting a wage of $4 a week for sewing on buttons. As I looked at her, I could see no one

but my own mother and I thought, 'What would I w
some one to do by her if she was working for $4 a wee
Hardly knowing what I did, I said, 'Hereafter your wa
will be $12 a week.' The second one named was a li
hunchback, who also was receiving $4 a week. I gul
and raised his wages 300 per cent. So on down the l
I went, honestly trying to do what I thought was the squ
thing by my workers. Then, bewildered by what I h
done, I rushed from the room to think it over. It seemed
me I had ruined myself, but at the same time I was
wardly happy. That is the second thing I discovered ab
the Golden Rule—trying to live it makes people feel goo

. . . in an address made to his workers a year later
then grown in numbers to 300—Mr. Nash said:

"My heart sings with joy, because I can say tha
have honestly tried to live the Golden Rule toward y
instead of preaching it at you; but, I thank God, there
something which gives me even more joy, and that is t
I can honestly say that you—all of you—have tried to l
it toward me and toward each other, and together we h
tried to live it toward the public."

The third lesson Mr. Nash had learned concerning
Golden Rule, then, was that when one tries to be squ
toward others, others try to do the square thing by him.

Mr. Nash prospered. The story of the growth of
business reads almost like a fairy tale. . . . Mr. Nash
tributes the growth to the application of the Golden Rule
his business. . . .

It was at the end of the second year that the new c
ception came to him. . . .

So Mr. Nash distributed the cash on hand to
workers in the form of stock in the company, fully p
up. . . .

Mr. Nash's conception of the Golden Rule is c
stantly expanding. . . .

The minimum wage now paid workers in the Nash f
tories is $17.50 for a thirty-five hour week; that is,
working hours are seven a day for five days, with two
rest days. But, considering the stock dividends which ha
been distributed to the workers, the wages do not by a
means represent their full returns.

The workers, themselves stockholders now, met in co
cil and recommended the application of the Golden Rule
the customers in reducing charges. Strange to say,

erely advertised the goods and brought a flood of orders id increased returns. . . .

Mr. Nash says:

"The fundamental thing in industry and economics, as ell as all phases of human relationship, is to adjust all con- tions so as to develop human beings of full stature, throb- ng with that more abundant life which the Christ came that e might have. In other words, ability, energy and wealth ould be devoted to the development of men and women. hristianity is not simply a theory to be believed, but living life. We should stop using men and women to make oney, and get to using money in order to make men and omen."

THE CHRISTIAN FARMER

We have heard a great deal lately about the Golden ule in business, about Christianity in industry; and ow the agriculturist is heard from. Dr. Kenyon L. utterfield, president of the Michigan Agricultural col- ge, recently addressed the seventh annual conference of e American Country Life association. The subject of s talk was "A Challenge to the Christian Farmer." r. Butterfield said that the challenge was to try to hristianize agricultural pursuits and all other interests of untry life, and to organize an aggressive campaign education for the purpose of forwarding these two ain aims.

The Kansas City Journal-Post further reports Dr. utterfield, as follows:

"First," he said, "the country church should be made that it ought to be. It ought to be a community-minded urch, one that is far more concerned in making the whole mmunity in which it is located completely Christian than is in any one thing and certainly far more interested in the mmunity than it is in itself. . . .

"There may be a larger measure of the Christian spirit d purpose put into farmers' organizations. I should like see the establishment of a national commission on a Chris- n program for agriculture—to see a school of religion tablished as an auxiliary to each agricultural college in merica."

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

INCOME AND TITHING

In regard to your question about tithing, it seem
us that your income is your net profit, that which rem
above the expenses of carrying on your business.
tenth of this should be given to the Lord before any
sonal expenses are taken out. Each individual, howe
should be fully persuaded in his own mind as to wha
is right for him to give. Then by being faithful
trusting in God, he will be richly blessed.

A woman who attended our last Intensive Train
school told us that she felt that the tenth should be ta
from one's gross income. She therefore tithes of eve
thing that she takes in, before any expenses for her b
ness are taken out, and she is prospering. This is m
than we have ever taught in regard to tithing, but sh
persuaded that the plan is right, in her case at least,
so she follows it faithfully. She trusts in God as her
failing, unlimited supply and support, and the p
works wonderfully for her.

We suggest that you tithe your net profits; t
is really all that is required. However, the more gener
one is—in wisdom and in the right spirit, of course—
greater will be the blessings, both spiritual and mater
that will be realized by him. May you know the f
ness of your spiritual inheritance—all that the Fat
has.

REINCARNATION

We do not think that you should trouble your
about the question of reincarnation; if you cannot unc
stand or accept it, just place it and yourself in the c
of infinite Mind, and you will understand reincarna

t the right time. Eventually you will come into a cognition of the truth that death and going to a far-ff heaven are not the goal of man; that the earth is be restored to its Edenic state and is to become a fit welling place for man, when he is redeemed and per-cted in soul and in body. In that understanding you ill find much joy in the thought that your mother will ke her place here again, and will, under improved nditions, work out in her life that wherein she did not easure up in her past incarnation. In due time you ill know her, when you have become spiritual enough know men and women through the spirit instead of rough the limitations of the flesh. The reason why ou love your mother so much, and the reason why you me together in your present incarnation is that you ve been working together in the past, or because in irit you were drawn to each other by the Spirit of all e, by reason of your having so much in common.

As we rise out of personal limitations we shall realize e blessedness of universal brotherhood. In this reali-tion we shall feel the same tender love for all people at we have in the past felt only toward those nearest nd dearest to us. In this consciousness we shall never el any separation from any dear one; there will be no paration, because in Spirit there is no such thing. It is ly in the outer, personal consciousness that sorrows and fferences and divisions and separations take place.

Jesus acknowledged that John the Baptist was lijah reincarnated. When the disciples asked Jesus hether the man who was born blind had brought fliction upon himself by sinning, they revealed the fact at reincarnation was commonly understood and ac-pted. When certain persons were inquiring of Jesus garding the resurrection, he told them that while God as the God of Abraham, Isaac, and Jacob, he was t the God of the dead but of the living. In that way sus clearly let them know that these patriarchs were

not lying in their graves awaiting a future resurrecti
but were living men, progressing with the race. T
way is much better and more satisfactory than the
idea. Again in Job there is a text which reads: "A
though, after my skin, *worms* destroy this *body*, yet
my flesh shall I see God" (A. V.). This shows t
whoever wrote the book of Job expected to be gi
another flesh body even though he lost the one that
then had.

The attainment of life, however, and not reincar
tion, is the real teaching of Unity. We are seeking
know and to make practical the truth that will make
free from sin and death and therefore from all neces
for reincarnation. We know that in Spirit alone
real comfort for and deliverance from all the ills a
sorrows of the flesh. Through Spirit even our fl
bodies are to be redeemed, as the body of Jesus Ch
was lifted up into spiritual manifestation. This is
teaching, and as one goes on in it, all lesser ideas—I
that of reincarnation, for instance—will become cl
to one.

Be assured that in coming into a deeper consciousn
of the Lord's presence in your life you will come i
abiding joy, understanding, love, and all good. Y
can from day to day place your mother, your husba
yourself, and all other persons in the hands of God, a
know that a great plan of perfect good is being work
out for each of you and for the whole race.

BIBLE INTERPRETATIONS

Concerning the end of the age and the second co
ing of Jesus Christ, we accept Revelation as the pict
of redeemed man and the process of his redempti
rather than as a prophecy of events that are to oc
some time in the future. It may have an outer int
pretation, but we get the greatest good from all Scr
ture by regarding it as applying to an individual ov
coming.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Buffalo, N. Y.—I wrote you some time ago for prayers. want to thank you with all that is in me, for God and nity have completely cured me of heart disease and nervsness.—*C. M.*

Washington, D. C.—When I wrote you I had been sick r almost two years. The doctor had tried different medines and at last he thought he would have to take an X-ray. friend told me of the good that Unity had done for her. wrote you, and I am proud to say that I have not been k since I heard from you.—*Mrs. B. H.*

Willard, Ohio—A growth on my eye had bothered me r about two years. Two doctors had told me that to move it would be rather a painful and serious operation. me of my friends thought that the growth was a cancer. wrote you for prayers. A few days after writing I found at the growth was absolutely gone. It has not come back. thank you for your prayers.—*A. C. B.*

Seattle, Wash.—I wrote you asking prayers for my husnd, who had been suffering from cankered mouth for ars. Sometimes the cankers would last for weeks. My sband is now well and happy. You may discontinue ayers for him. I am so overwhelmed that I hardly know w to thank God and Unity.—*Mrs. H. B.*

Fenton, Mich.—Last fall I wrote for your prayers. I as a tubercular patient in a sanitarium. Now I have not trace of the disease.—*C. E. B.*

Ft. Atkinson, Wis.—You may discontinue prayers for y husband. He is in perfect health. He has not worn s arch supports for about four weeks and can get along sily without them. I thank God and Unity for your help. inclose a check that will help toward helping others.—*rs. C. W. B.*

West Asheville, N. C.—I wrote you asking prayers r relief from eczema and I was instantly cured. You may

discontinue prayers. I thank God and Silent Unity for wonderful help received.—*L. S.*

Tacoma, Wash.—I wired you for help for my son was suffering severely from what the doctors pronoun appendicitis. Soon after the message was sent, my son came quiet and was able to rest. He slept peacefully night, and has been gaining ever since. We give God you the praise for this wonderful demonstration.—*Mrs. L. W.*

Independence, Iowa—My ear, which you have treating for some time, is entirely well. I had been dea this ear for more than two years but I can now hear as as ever. Thank God!—*A. H. B.*

Houma, La.—I cannot find words to express my gr tude for the blessings that God has bestowed upon my through the prayers of Silent Unity. His lungs were fected. Through God and your prayers he is perfe restored.—*Mrs. A. M. B.*

Mt. Olive, Ill.—I asked you for prayers for my li girl who suffered from adenoids; she could not brea through her nose at all. I must give thanks, for she is fectly well now, and breathes as softly and slowly as one.—*F. P.*

Oklahoma City, Okla.—An abscess on my hand t the flesh off to the bone. I prayed and knew the Tr about it. In a week the abscess broke. I declared Truth, and new flesh grew in. Now the hand is well. *A. T.*

Topeka, Kans.—I wish to thank you again for good health and the prosperity that have come to me. wrote you for help to overcome what seemed to be fever, that had affected me for seven years. It left me once.—*Mrs. W. B. W.*

Berkeley, Calif.—I am inclosing a love offering fr Mrs. B, whose baby was seriously burned. The baby is tirely healed. One week after I wrote you for help bandage was no longer needed and the neighbors who s the baby marveled at the quick healing.—*M. O. U.*

New York, N. Y.—I am inclosing a love gift in preciation of the help you have given my son. He h been ill for some years and was not expected to li Through the help of God and Unity he is now able work every day.—*Mrs. H. K.*

Akron, Ohio—I am happy to tell you that my lip, t

as infected, has entirely healed. I inclose a love offering r your good work.—*E. M. B.*

Los Angeles, Calif.—I wrote you asking for prayers healing of quinsy and kidney trouble. In less than a lf hour after the letter was sent to you all pain was gone m me. I praise God and bless Unity for what has been ne for me.—*M. S. W.*

Rifle, Colo.—I asked your prayers for healing of ulcers the stomach, goiter, and bladder trouble. I am now npleted cured.—*M. C.*

Healdsburg, Calif.—Please discontinue prayers for my ther and my husband. My mother has recovered from a ke of paralysis. My husband has stopped drinking and rything is now all right. You are the means through ich we have been benefited, and I appreciate your help. *Mrs. H. E.*

Portland, Oregon—Mr. K. wrote you last month for atments for healing a rash on my face. I have had the h nearly every spring since I had poison ivy when I s a small child. I was healed before my letter reached t. Mr. K. also asked for prayers for healing of piles. is appearance of disease had bothered him for more than nty years, but he was healed before you received the er.—*J. E. K.*

Yakima, Wash.—I want to thank you for your prayers my son. The child had been ill with pneumonia for two nths. It seemed as if you had no more than received my er when he began to improve.—*Mrs. J. H.*

Webster Groves, Mo.—I want to thank you for your ng coöperation in helping me to overcome what seemingly a nervous breakdown, and to bring into manifestation own true self, calm and poised. I now have health and ce of mind.—*Mrs. J. N. L.*

Racine, Wis.—I wrote you for prayers for my baby. was ill with smallpox and measles. I did not send for octor, but kept on praying, pronouncing my faith in our her. As the hours went on I realized that I needed aid rayer; therefore I wrote you. Before the message could e reached you a wonderful demonstration of healing ie. I thank God and Unity that the child is now perly well.—*Mrs. L. B.*

Mist, Ore.—I wrote to you some time ago for special yers to heal a small hard lump on my hand. Thanks God and to Unity, the lump has entirely disappeared. V. *E.*

PROSPERITY

Oakland, Calif.—You may discontinue prayers for as I have obtained a good position with a splendid op tunity for advancement. I inclose a love offering in appr tion of your wonderful help.—*H. E. A.*

Los Angeles, Calif.—A few days ago my wife w telling you that I had been discharged from my work asked for your prayers to help us. The next day opportunity came to me to start in business for myself. thankful to God and to you.—*C. A. F.*

Helena, Mont.—I asked your prayers that my boy m secure a position. I am glad to tell you that he fou permanent place and is in love with his work. I wis thank you for your prayers. I am inclosing a love offe —*Mrs. C. K. B.*

Long Beach, Calif.—The day after writing to you help in finding employment, I was called to temporary w Three days later I found a good place at good pay. I have a feeling of well being and content.—*Mrs. J. F.*

Godwin, N. C.—I asked you for prayers that I m be successful in my farming. I thank God and Unity th have the best crop that I have had in some years.— *W. A.*

Aurora, Ill.—I wrote you for prayers for prosperity my husband. We worked through prayer, using the affi tion that you sent, and the results are wonderful. husband's business increased so that some days he could handle it all. It is keeping up nicely.—*Mrs. F. L. S.*

Berkeley, Calif.—I wrote you stating that appar our affairs had not improved. The next day after writi wonderful opportunity came to us. It brought peace happiness. We give thanks and praise to God and to U —*L. A.*

Columbus, Ohio—Our prayers have been answ My husband has secured employment. We feel that was accomplished through Unity and we want to expres gratitude.—*Mrs. G. M. F.*

Butte, Mont.—I wrote asking your help that my band might obtain employment. He has been working weeks. Many thanks to our heavenly Father and to U —*A. M. H.*

London, England—I am most grateful for your he letters and literature. On the day that I received letter acknowledging my love offering and saying th

ould return to me bearing blessings, I heard from the office at they were granting me full pay during the three-months :k leave. This is quite unprecedented.—*I. H. B.*

Vancouver, B. C., Canada—My husband has found :ady work. We thank you for your help. We inclose a ve offering.—*Mrs. A. H. P.*

Kansas City, Mo.—Inclosed find a love offering. Since iting to you for aid I have been enjoying health and pros- rity. I went to work at once, and from that to business r myself, and I am prospering. I have had some wonder- l demonstrations and realizations.—*C. E. C.*

Mankato, Kans.—I wrote you for prayers to help me in me financial affairs and in obtaining a position. I now ve a position in pleasant surroundings. I am grateful to od and to Unity.—*C. M. E.*

Fort Lauderdale, Fla.—I have sold my equity in the use. I asked your help, and prayed as you told me. less than two weeks I had a buyer, and today all pers are signed. I am inclosing an offering. May God ess your good work and all Unity workers.—*Mrs. E. A.*

Long Beach, Calif.—It is with joy and a heart full of ve and gratitude that I am writing you. When I trust God worry disappears. He is very good to me and to mine. ice writing you I have had all the work I could possibly . We have rented the apartment that was vacant so ig. The way is clear to pay the interest on the mortgage. —*C. G. T.*

Christobal, C. Z.—Many thanks for the good work that od has enabled you to do. After writing to you, I sted, and I got a job.—*F. A. B.*

Oshawa, Ont., Can.—A few months ago I started in real estate business, about $2,000 in debt, and under nomic conditions that hardly justified the step. Through study of Unity and through your prayers I have headed list of sales in this town. I am truly thankful to God d to Unity for this outward manifestation of God's good- ss.—*W. G. M.*

Toledo, Ohio—I want you to know that I found my mond a week after I mailed my letter to you. I thank od and Unity.—*F. S.*

Sea Cliff, N. Y.—You may discontinue prayers for r prosperity. My husband has secured a good position. lso have had an offer of work. I inclose a love offering. hen problems come to my husband in his work he re-

members the verse that you sent, and the answer come him.—*Mrs. K. K.*

Madison, Ind.—Your prayers for my husband done much good. Everything is turning out well for Just a few days after mailing the letter to you, he rece money which helped considerably.—*Mrs. G. R. F.*

HELPED BY UNITY LITERATURE

Bristow, Okla.—The two books which you sent "Lessons in Truth" and "The Faith that Removes M tains," are simply great. I have read and read them, every time I read them I find something new and inspi I am doing better and my faith is increasing. I thank for your prayers.—*M. C. C.*

San Francisco, Calif.—I am very much pleased Unity Daily Word. It is a treasure and has been a g help to me.—*L. M. K.*

Mexico, D. F., Mexico—I find many good thing Wee Wisdom. When I read it there comes to my spir life something unknown before; it does not belong to material life but to the life of my soul. I have rea to some of my pupils and to some of my friends, and t who cannot read English love to have me read it to them *E. M. G.*

Auburn, Maine—I thank Mrs. Jennie H. Croft for article on Concentration under the heading, "Methods Meditation." It was a direct answer to my question. am helped every day through Unity.—*F. W. Q.*

TITHING

Beaver Falls, Pa.—Every day I take out one tenth what I earn and put it aside for God's work. One t was more than I was able to save before I knew of Si Unity. I had tried for four years to go to see my grand but could not go because of shortage of funds. I have b to see him twice since I began to tithe, and have been to meet my bills, and to save something. I feel very gr ful to Silent Unity for the wonderful change in my life *S. E. G.*

Chicago, Ill.—I am joyous over the prosperity tha daily coming my way. I realize that now I am close to G and that he is helping me. I am very thankful to you

owing me the light. Inclosed you will find my tithe for is week.—*Mrs. E. B. C.*

Havana, Cuba—You will be glad to hear that three or our days after I sent you $100, representing a tenth of my ncome, my salary was raised $50 a month. The law could ot have worked more quickly.—*F. C.*

Cloverton, Minn.—Inclosed you will find my tithe for ie past week. I cannot tell you how happy I am since I egan tithing. We feel that the Lord is with us in every- ing that we do.—*Mrs. C. C. L.*

Daytona Beach, Fla.—My tithe is larger this month, or which God be praised. It is a joy for me to devote a nth to God's work. I feel like a small stockholder in a ig business, always looking forward to becoming a larger ockholder. Your teachings have helped me.—*C. B. T.*

FROM CHILDREN

Los Angeles, Calif.—I am writing to thank you for elping me in my school work. Try as I would, it seemed s if I could not get my arithmetic. But after receiving your tter I studied The Prayer of Faith, and everything came ght and I was promoted.—*C. S.*

Seattle, Wash.—Last month I wrote asking you to help ie in my school work as my promotion was uncertain. I ave said The Prayer of Faith morning and night and have pplied myself to my school work very much better. I was romoted. I thank God and Silent Unity for helping me. —*R. R.*

St. Louis, Mo.—I asked your aid that I might succeed school. I succeeded in everything and made the highest ark in the subject for which I asked special prayers. I ank God, and I am grateful to you for your prayers.— *W.*

Lynden, Wash.—Just a few days after I wrote my first tter to you, the cough ceased and I returned to school. I assed into the seventh grade.—*E. H.*

PROSPERITY BANK

Sherman, Calif.—My Prosperity Bank helped me to more congenial position, for which I am thankful. God ess you.—*J. G.*

Springfield, Mass.—I have had a wonderful demon- ration of Truth. I wrote you asking for a prosperity ank. The day after my letter was placed in the mail,

even before you received it, my father went to work. had been out of work for months. A few days later rented the garage. In the office where I work, things wh have been dreadfully upset are now straightening out, peace abides. I cannot thank you enough for helping to understand the teachings of God.—*E. L.*

New Orleans, La.—Since receiving your prospe bank my husband has received an offer of a much be position.—*R. E. B.*

Denver, Colo.—I sent for the prosperity bank. D ing the first week that I had it we sold two lots, and in than three weeks we sold a ranch that we did not exp to sell so soon. We know that it was Unity that hel us.—*Mrs. W. T. S.*

Huntington Beach, Calif.—I want to thank you for help you gave me through the prosperity bank. For th years I lived in the tent city here, under conditions wh were not very convenient. All at once, at a reasonable r I obtained a house with flowers all around it, and comma ing a good view of the ocean. A great peace has come i my life. With all my heart I am grateful to you.—*M W. W.*

FREEDOM

Tampa, Fla.—I am glad to report that my husband quit drinking. I am so happy. I see the light. You n discontinue prayers.—*L. C.*

Gold Coast, West Africa—I have conquered the dr habit. It now has no power over me. I thank God a you for your help.—*F. H. K. A.*

Surrey, England—The desire to smoke has left The seeming injustice of which I wrote you has dissol into its native nothingness. God bless you and prosper y work.—*E. H.*

CORRESPONDENCE SCHOOL

Portland, Oregon—The many truths contained in lessons of the Correspondence Course are wonderful. lessons are written in such simple language that any one understand them.—*M. H.*

Middletown, N. Y.—Having had six lessons of Unity Correspondence Course, I want to say that I h been much benefited by the lessons. It is much easier me to love all humanity in the right way, to forgive, to

iisjudging, criticizing, and finding fault. This vision God-ward is above the price of rubies.—*E. H.*

Centralia, Ill.—I am inclosing a love offering for the essons. The study of the Course lifted me into a higher nderstanding of life. The Bible, which always gave me nuch pleasure, is doubly interesting to me now.—*Mrs. O. I. R.*

Louisville, Ky.—I am grateful that I am taking the Correspondence Course. The lessons are very interesting. Already I have been blessed in many ways. I considered ne idea of sending a love offering with each lesson, knowing nat the way would be made easy for me to do it, but God as so bountifully blessed me that I am sending the inclosed ffering between lessons. May God bless you in your work. —*F. C.*

ILLUMINATION

Philadelphia, Pa.—I have been helped greatly by our coöperation. God has been very good to us the past ew months, opening up a very big and glorious future. The Lord seems to be ever by my side, guiding and direct-ng me, and I try to live at one with him.—*M. P. D.*

Sea Cliff, L. I., N. Y.—I rejoice to report that I have ained a possession far more valuable and satisfying than vorldly goods: the love and peace of God in my heart. I an see that it is the only real contentment. I realize that ach individual must work out his own salvation, but you ave shown me the way. I should be shirking were I to sk you to continue your work for me, so with a heart full f gratitude to Unity for setting me on the right track, I ill see whether I cannot proceed with my own understand-ng.—*Mrs. A. M. N.*

GOOD WORDS CLUB

Arabia, La.—My husband and I feel it a great privi-ge to be members of so worthy a club as the Unity Good Words Club. Being a member of this club has made Mr. . and myself more careful as to the language we use. It as improved our vocabularies, and it will do an equal good or each member if he endeavors to abide by the rules of ne club.—*E. R. B.*

Los Angeles, Calif.—I am progressing most satisfac-rily in the use of true words. Each day I realize new eace and harmony, which I know have come to me as a

result of right thinking and right speaking. May Go
rich blessing be upon the Good Words Club.—*A. W.*

Oblong, Ill.—The Good Words Club has been a gr
help to me in my effort to refrain from complaining a
from a great many words that were detrimental to
and to others. I realize that our words affect us as th
affect others, and I desire my words to have a good eff
I am praying for all the members, that we may be a gr
army for truth and righteousness.—*M. J. R.*

APPRECIATION

Toronto, Ont., Canada—I am glad that the offeri
that I send to you from time to time are helpful to you
your work. They are always sent to you with a great d
of pleasure, although when business takes a slump it ta
some courage to part with the money. I have always fou
that the amount of the offering comes back again and th
the more cheerfully it is sent the quicker it comes back.
C. M.

Indianapolis, Ind.—I was pleased to see the Gold
Text and the Silent Prayer printed in Weekly Unity.
seems to me that is where it belongs, because the children
my Sunday school class seldom read Unity magazine.
R. G. P.

Jacksonville, Fla.—I am exceedingly grateful for
wonderful healing of my husband and for the joy and
understanding that I have gained through your work. I
happy to have had the privilege of giving a tithe.—*L. M.*

MISCELLANEOUS

San Antonio, Tex.—I wrote some time ago for pray
that my husband might find a position and stop drinki
The prayer has been answered.—*Mrs. S. B. D.*

Bayard, Fla.—Words cannot express what you h
done for me. I am rejoicing in health, cheerfulness, h
piness, and peace, brought about by Unity prayers and
study of Unity literature. God bless you.—*Mrs. J. L.*

Gold Coast, West Africa—I have the pleasure to
port to you the miraculous improvement that I am now m
ing. I have done away with my habits of using tobacco
drink. I had smoked and been in bondage to drink
seven years. I am cured.—*E. A. A. Q.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to wee folk. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly.....$1 a year

Unity Local Program. Gives Sunday program at headquarters. Weekly.....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements.....$3 a year

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

A UNITY STUDY CLASS IN YOUR COMMUNITY

Where there is a sincere desire to help others by spiring them to know the truth that will make them fr from every limitation, there is the starting point for a Un study class.

A home is a fine place to start. If you are not yet rea to read from "Lessons in Truth" or from some other te book, open the matter for discussion among the pers attending and invite some one in who is ready to act leader.

You cannot possibly know Truth and keep it to you self. You are blessed with real understanding of Tru only as you give out your knowledge of Truth, that othe may receive as you receive.

The right attitude in attending a study class or the wo of a center, is not so much, "What can I get?" as "Wh can I give?" Go realizing that you have a mind to gi and a light within you to give. "I go to give of myse to the unfoldment of Truth." Be assured you will not away empty.

Write the Field Department for instructions in organizi a class; talk it over with those who might be interested; th let us help you. We now have a new course of study "Methods and Ideals for Conducting Centers and Stu Classes." Address

UNITY SCHOOL OF CHRISTIANITY
Field Department
917 Tracy, Kansas City, Mo.

THE PROSPERITY SERIES

The principles of prosperity are as infallible as a mathematical principle ever laid down. The study of t principles governing prosperity is just as essential to the who would be prosperous, as is the study of mathemat to those who expect to design bridges.

The principles of prosperity are presented to you ve clearly in the following named booklets which compr our "Prosperity Series": "Prosperity and Success," Sophia Van Marter; "Wealth and Wisdom," by Jen H. Croft; "Giving and Receiving," by Charles Fillmo and "The Invisible Resource," by Charles Fillmore. T price of the series of four booklets is $1; single copies m be purchased for $.25 each.

PUBLISHERS' NOTES

Charles Fillmore recently received several copies of the rst issue of Unité, a new French monthly periodical. The iagazine is about the size of The Christian Business Man nd quite similar to that publication in appearance. Vir-ially all the articles are translations from Unity, Weekly Jnity, and The Christian Business Man. The subscrip-on price for one year (in France) is 24 francs. For urther information, address 56, Rue du Faubourg-Saint-Ionoré, Paris. We are indeed glad to have this assurance iat the Unity work will be carried on in France under the uspices of workers as capable as those back of the new ublication, Unité. Our friends in France tell us that ie French people are ready for these great truths and need nly a spark to kindle the flame of enthusiasm for Unity's :achings.

Some one has said that a satisfied customer is a firm's est advertisement. We realize more clearly each day how ery true this is of our work and of you. A very large umber of our books, booklets, and periodicals are sent out s the result of some one's desire to pass on to a friend his find." A letter from a Unity subscriber says: "I like) have extra copies of the Unity periodicals to lend to riends. This is also my plan with 'Divine Remedies.' keep two loan copies of this book as well as my personal opy—and it is lent at present." It is through this sort of oöperation from our subscribers that the great growth of Jnity School has been made possible.

A Valentine for each of the Wee Wisdom readers—iat is what we have made of our February issue of Wee Visdom magazine. Valentine day is really a very important ay in the lives of the children and of course you expect) send valentines to several of your little friends. Can ou think of a nicer valentine than a subscription to this elightful magazine for children, a subscription beginning ith this issue which is just full to the covers with hearts and ttle love poems and all the things that make a lovely alentine? The subscription price of Wee Wisdom is only 1 a year.

The Metaphysical Digest in Weekly Unity is call forth much favorable comment from Weekly Unity read everywhere. The following excerpt from a letter from leader of one of our Unity centers is typical of many t we receive in regard to this department:

"In commenting on the Metaphysical Digest in Wee Unity, I should like to tell you that it has added pricel good to your work. I know, from our people who purch Weekly, that it is usually the first page 'digested.' I f myself turning eagerly to its reports of healing. It has proved Weekly Unity a hundredfold; it is invaluable. T example of broad mindedness that your school sets in p lishing accounts of healings occurring everywhere is a grea help to the multitude than you realize."

The Metaphysical Digest is only one department t has attracted Weekly Unity's great list of subscribers. T short, concise articles appeal especially to the busy man woman. The Vegetarian page and the Good Wo Club page have attracted many followers. If you are already familiar with this paper, we shall be glad to se you a sample copy or to enter your name on our subscript list.

The sales manager or the contact man who teaches salesmen that, in order to sell a customer permanently, t must deal with the customer always on the Golden R principle, will find in "The Christian Salesman" ma ideas of value to pass on to his sales force. He may ev find it profitable to have a copy of this publication for ea of his salesmen. The booklet covers a diversity of subj matter from which any business man may find ideas t are especially applicable to his business. This may be se from this partial list of the chapters: "Truth about Selling "Getting the Right Vision," "Winning a Customer "Christianity in Salesmanship," "Selling Real Estate "Increasing Circulation." The price of this booklet is $.5 a special discount will be made on orders of a dozen more copies.

The editor of Wee Wisdom has announced that work of the Good Words Club is to be promoted in t publication during the coming year. We realize more a more the importance of this club and its ideals to the lit folks. Many of their difficulties will be smoothed aw when they have learned the power of good words.

"Lessons in Truth," "Christian Healing," and "Miscellaneous Writings" form a foundation for the study of Truth without which no Truth library can be complete. "Lessons in Truth," by H. Emilie Cady, is the textbook for beginners. "Christian Healing," by Charles Fillmore, is especially well adapted to study by the student who has completed a study of "Lessons in Truth." "Miscellaneous Writings" is a collection of books and tracts by H. Emilie Cady, each chapter of which has proved its worth in the solution of everyday problems. These books are published in uniform bindings and make a very attractive set, as well as a valuable nucleus for your Truth library. Prices for these books are given on page 195 of this magazine.

Unity Sunday School Leaflet explains and illustrates the International Sunday School lessons. A Unity artist draws the picture illustrating the lesson and gives directions by which the children may color the picture. "What the Lesson Teaches" applies the story of the lesson to daily life in such a way as to impress it very distinctly on the minds of the children. A month's supply of these leaflets is sent at each mailing. The leaflets form the nucleus for a very interesting, helpful home study class for the children who are unable to attend regular Unity Sunday school classes. The subscription price is $1 a year.

"Today the world needs not men of visions, but of vision; and it needs even more the man who translates his spiritual vision into action." March Unity will contain an article by Ernest C. Wilson entitled, "Visions and the Vision." To the person who finds himself in a state of mental confusion due to his delving into the mazes of the psychic plane, the message is an inspiration. In addition to this article, March Unity will contain an excellent contribution by Harrison R. Heyward, and other articles of merit.

Unity Broadcasting Station, WOQ, has made a record that any radio sending station might be proud of. Acknowledgment of a concert broadcast from this station has been received from a Unity student in Nigeria, Africa, approximately 7,800 miles distant. WOQ has now installed a 1,000-watt station, doubling the power that they have formerly had. Reports from all over the country are coming in very satisfactorily. The meter wave length is now 278.

Readers of The Christian Business Man will find, the February issue of that magazine, another of the practic inspirational articles that they have learned to expect fr Retta M. Chilcott. The title of the article to appear the February issue is "Making Business Substantial." T issue will also contain interesting extracts from addres that were given at the convention of the Christian Busin Men's Federation in Kansas City last November.

"Lessons for Young Students," by Imelda Octa Shanklin, is meeting a long felt need for the young people high school age. The leader of one of our centers wr us in this manner: "We used 'Lessons for Young S dents' in our Booster class last Saturday and the child are going to receive much benefit from the lessons. Th felt that they were having a class just like the older persons

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The Good Words Club motto is printed in col on a beautiful parchment card. The harmony of color a line makes this card especially suitable for framing. will serve as an artistic reminder of your pledge to the Go Words Club to speak only good, true words. The pri of this motto is $.25.

In addition to the regular daily lessons, Unity Da Word for February will contain an article entitled, "T Silence: The Key to Spiritual Consciousness."

A CORRECTION AND ACKNOWLEDGMENT

On the back cover of Unity, October number, appear an extract from the writings of Mary Baker Eddy. T extract was taken from Elbert Hubbard's "Scrap Book We are informed by the trustees under the will of Ma Baker Eddy that the extract is from the copyrighted wr ings of Mrs. Eddy and that we should not have printed t matter without the consent of the trustees; also that c reprint is incorrect in that the original was addressed Christian Scientists, and that the word "lifted" in the f line should have been "filled." This correction and knowledgment is made to satisfy any infringement of co right that may have been involved in the matter.

FINDING THE CHRIST IN OURSELVES

The most convincing testimonial that we have ever heard in regard to this booklet was given by Myrtle Fillmore in a talk in which she touched upon the early days at Unity. Once the editor-in-chief was called away and Mrs. Fillmore was left to do the editing of an issue of this magazine. She prayed very earnestly that she might be given the right message to give to the readers. About this time there came into her hands a booklet entitled, "Finding the Christ in Ourselves." Mrs. Fillmore said: "I found in it such a wonderful truth that I felt that it should be given to the world. I wrote to the author, H. Emilie Cady, and asked her permission to use it, telling her that I felt that the inspiring message which it contained should be given out. She replied that I might use it. And that is how we came in touch with H. Emilie Cady. The people liked her message. The issue of the magazine which contained the article was exhausted almost as soon as it was printed.

Unity students continue to find this booklet one of the most inspiring and helpful of all of the Unity publications. Only through finding the Christ in ourselves and letting the indwelling Christ manifest through us are we enabled to show forth the love, health, happiness, and abundance of our real selves.

This booklet is published in two bindings: paper, price, $.25; keratol, price, $1.

STEPPING STONES

The foreword to "Stepping Stones" explains very clearly the mission of this little book:

"This collection of Truth statements has been prepared for a twofold purpose.

"First, by means of the ready reference index, to enable the student easily to find an affirmation to cover any particular need.

"Second, to afford a year's course of study in building a spiritual consciousness, taking one statement each day and using and applying it in the order in which it appears.

"No claim of originality is made, but the effort spent in the compilation and arrangement has been put forth in the sincere hope that these 'Stepping Stones' may lead some one to a more perfect unity with the All-good."

This booklet, by Francis J. Gable, is priced at $.35.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant co tries, the Silent Unity Healing Thought and the Prosper Thought are given one month in advance. Below are t thoughts that will appear in March Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.

March 20 to April 20

I am strong in the Lord and in the power of his migh

PROSPERITY THOUGHT

Held daily at 12 m.

March 20 to April 20

Thou art the rock of my resource, and my prosperi is assured.

UNITY PUBLICATIONS IN FOREIGN LANGUAGES

The following named Unity publications can be suppli in the languages indicated. Other Unity publications a now being translated into foreign languages. When the are ready for sale, announcement to our subscribers w be made on this page.

Directions for Beginners.....German, $.25; Spanish, $.
Finding the Christ .....German or Spanish, .
Lessons in Truth.....French or Italian, $.75; German, 1.
Tracts: Sure Remedy; Prosperity Thoughts; Consecration of the Room; Talk Abundance, Have Abundance; Ideas on Demonstrating Prosperity; Bless Your Money; Dedication of the House; How I Found Health; Enduring Words... .....Spanish, assortment, $.
Sure Remedy .....German .

Unity now has more than 10,000 foreign subscribe The following figures, showing the number of Unity su scribers in foreign countries, may be of interest in showi you how widely spread are the teachings of Truth:

Africa	800	Ireland	1
Australia	850	Italy	
British West Indies	1,500	Japan	
China	100	Mexico	2
Cuba	25	Newfoundland	
Denmark	25	New Zealand	8
England	4,550	Norway	
France	175	Scotland	5
Germany	100	South America	1
Holland	30	Sweden	
India	95	Switzerland	

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and agazines will be found at the following named places:

CALIF, ALAMEDA—Home of Truth, Grand and Alameda
RCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
ERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 37 Colusa
OVERDALE—Truth Cen
. CENTRO—Unity Reading Rm, First Natl Bank bldg
ESNO—Unity Truth Cen, 925 Divisadero
AYWARD—Unity Truth Cen, 448 Castro
ERMOSA BEACH—Tri-City Soc, Box B
UNTINGTON BEACH—Mrs J A Wood, 207 Detroit
AMANDA PARK—Unity Truth Cen, 65 S Roosevelt
NG BEACH—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine; nity Lib, 121 Chestnut
S ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 1; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music- rts bldg; Betty Crittenden, 4312 Rosewood; Bullock's
ODESTO—Unity Reading Rm, 1030 12th
AKLAND—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B lice; Mrs R A Townsend, 376 28th; Meta Lib, Odd Fellows bldg
ALO ALTO—N T Truth Cen, 565 Hamilton
ASADENA—Unity Soc, 345 W Calif; Brown Shop, 190 E Colo; urch of Truth, Maryland hotel; Unity Cen, 1530 Oakdale
VERSIDE—School of Christianity, 1263 Main
CRAMENTO—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 apt C
N DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; House Blessing, 2109 2d; Meta Lib, 1023 7th
N FRANCISCO—Unity Cen, rm 412, 251 Post; Meta Lib, 466 Geary; ome of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mis- n Unity Cen, American hall, 20th and Capp; Truth Cen, 358 tter; The Emporium; Mrs Jessie J Knox, 177 11th
N JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
N PEDRO—Unity Cen, 934 W 11th; Unity Truth Cen, 460 10th
NTA BARBARA—Truth Cen, rm 39, 17 E Carrillo
NTA CRUZ—Universal Truth Cen, 15 Alta bldg
NTA MONICA—Unity Truth Cen, 528 Arizona
BASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
COLO, COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10
ENVER—Unity Cen, 302 Community Chest bldg; College of Divine ience, 1819 E 14th; Power Pub Co, 4235 32d
JEBLO—Unity Truth Cen, 124 W 13th
D C, WASHINGTON—Unity Soc, 1326 I, n w; Unity Truth Cen, 14 U, n w; Woodward and Lothrop, 10th and 11th, F and G; eta Lib, 1627 K, n w
FLA, JACKSONVILLE—Unity Cen, 302 Clark bldg
PETERSBURG—Unity Center E 226 10th ave N
IAMI—Mrs Geo C Bischoff, 3328 N Miami
AMPA—Unity Cen, 1107 Marion; Henry C Parrott, box 581; Unity uth Cen, 112 Hyde pk place
GA, WAYCROSS—Truth Cen, 1219 Pitman
IDAHO, MONTPELIER—Verna I Shupe, box 531

POCATELLO—Mayme Myers, 805 S 9th
ILL, CENTRALIA—Meta Lib, Trust Bank bldg
CHICAGO—Unity Soc, 500 Capitol bldg, 159 N State; Unity Fell ship, 501 Music College bldg, 64 E Van Buren; Roseland Unity St Club, 11749 Union, W Pullman; Mrs F G Ritchie, 1814 Straus b 312 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 Madison
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
MOLINE—Truth Cen, 5312 6th
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawre
WAUKEGAN—Mrs C W Lindberg, 408 South
IND, ANDERSON—Glen M Tait, 505 Farmers Trust bldg
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Unity F tical Christianity, 74 When bldg; Truth Temple, 621 Meyer-K Bank bldg
KOKOMO—Mrs Norman Simpson, 523 S Washington; Sanc Bkstore, 119 E Walnut
MARION—Boston and Big Store
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Mrs G E Cook, 1011 2d, e
DES MOINES—First Unity, 228 Victoria hotel; Mrs D A Gross, School
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity C 3859 E Douglas; Mrs Sarepta de Healea, 824 S Martison
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart 425 S 4th; Unity Cen, 1620 S 2d
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; U Cen, 2301 St Thomas; Christ Church, 5641 W End blvd; Rev J Wright, 2539 Orleans
MAINE, SACO—World Helpers, Flagg Pond rd
MD, TAKOMA PARK, D C—Study Class, 36 Carroll
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LOWELL—Mrs Frank W Derby, 11 Cascade
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MICH, BATTLE CREEK—Unity Class, 90 Highway
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IONIA—Lucia Vosper, E Main
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MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 8

ero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744
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'RINGFIELD—Dr Isabella M Grant, McDaniel bldg
MONT, BUTTE—Keefe Bros, 25 Park
NEBR, FALLS CITY—Unity Cen, P O Box 435
NCOLN—Unity Soc, 502 Fraternity bldg
MAHA—Unity Class, 3314 Burt; Meta Lib, 280 Aquilla ct, 1615 oward
NEV, LAS VEGAS—B M Bower, Box 981
ERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, EAST ORANGE—Divine Science, rm 7, Triangle bldg
IZABETH—Unity Soc, 1081 E Jersey
ACKENSACK—Truth Cen, 360 State
ONTCLAIR—M Elizabeth Blackmore, 303 Claremont
EWARK—Unity Soc, Riviera hotel
ATERSON—Unity Truth Cen, 98 Bdwy
N M, RATON—May Schleifer, 321 N 4th
N Y, BROOKLYN—Unity Classes, 774 E 4th; Unity Soc, 118 errepont; Unity Soc, 130 Milton
UFFALO—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League r Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
EW ROCHELLE—Unity Cen, 14 Banefay Pl
EW YORK—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; eta Bkshop, 25 W 42d; Center Pub Co, 828 7th; Divine Science ib Co, 113 W 87th
OCHESTER—Unity Soc, 138 Court; Scrantom's, Powers bldg
CHENECTADY—Unity Cen, 125 Park
RACUSE—Katherine Carter, 155 E Onondaga
TICA—Home of Truth, 5 Hobart
OHIO, AKRON—Unity Cen, 283 S Main
ANTON—Ralph Young, 139 Cleveland, s w
NCINNATI—Unity Cen, Burnet house, 3d and Vine; Divine Science b, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile b bldg; Universal Truth Cen, 11 W McMicken
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ERIE—Truth Cen, Reed House
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R I, PAWTUCKET—Ida M Syddall, 53 Lupine
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TENN, NASHVILLE—Unity Cen, 307 Commercial Club bl Unity Truth Cen, Psychology bldg, 150 5th n
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WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
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WIS, MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
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AUSTRALIA, BRISBANE—Unity Truth Cen, Albert House, 2d
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collin
PERTH—Albert & Sons, 180 Murray
SYDNEY—New Thought Cen, 140 Elizabeth
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MOOSE JAW, SASK—Unity Cen, N Basement, Hammond bldg
TORONTO—Unity Cen, 53 College
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 672 Alverstone
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Flee
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C, 4; The Ra 28 Denmark, n e 2; Theodore Waterman, 146 Church rd, Upper N wood, S E 19
INDIA, AHMEDABAD—Raikhod, Academy of Divine Science
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd

SILENT-70

A Prison—I have received the literature that you sent to me, and cannot find words to express my appreciation. Only by knowing ow terrible was my condition in the past, mentally and spiritually, n the wonderful results from Unity be fully appreciated. My owledge of the Christ obtained through Unity periodicals and essons in Truth" has lifted the burden of prison life and left ly the sunshine of love, contentment, happiness, health, and com-rt. It not only reduces the severity of punishment, but makes it of ore avail.

I tried to make my atonement with God, but it seemed that could not take the first step. I had begun to think that it would be ipossible for me to work out my salvation. My prayers seemed be useless words thrown to the winds. Later, when my thoughts ere deep in the pages of "Lessons in Truth" I came upon the pression: "God loves me and approves of what I do." I hesitated. hose few words seemed to give me a thrill that I had never known fore. I read them again and again. I began to tingle from head foot, and could hardly refrain from shouting with joy. Before is revelation my mental condition had been so gloomy that people oided me. Now many of my associates are drawing nearer, and can talk with most any of them without fear of creating a barrier tween us.

The Unity teaching has done more for me than I had thought ssible, and I wish to get all the strength there is to be found in it, that I can help myself and others. Would it be asking too much you to request that you send me a copy of "Christian Healing"? wish that I could assist you financially, but that is beyond my power w. I have been studying Weekly Unity, which you are sending e, and I have been borrowing all the copies of Unity and The hristian Business Man that I could find. I shall be very thankful r anything that you may send me. May God bless Unity each y.—*A Prisoner, S-70 No. DQ-44.*

Prison work is one phase of the work of the Silent-70 de-artment. An appeal like the foregoing is always met, and e desired literature sent free. If you wish to help us in ur prison work, we shall be glad to have you send us e names of any prisoners of whom you may know, or the ame of a prison. You can help greatly by corresponding ith a prisoner (we supply the address of a prisoner, on our request), or by contributing to our prison fund for eeting the expense of sending literature. Hundreds of isoners are now corresponding with Silent-70, and many them ask for individual correspondents. If you are willing take the name of a prisoner and write to him personally, e shall be glad to hear from you to that effect. This as-tance from you will help him in his study of Truth, and ill greatly assist us in our prison work. (Please mention hether you will take the name of a colored or a white isoner.)

CAN YOU PRAY

"the effectual, fervent prayer of a righteous man" wh availeth much, or are you supplicating a God in a away heaven, a God who may or may not answer y petition? The very first lesson of the

UNITY CORRESPONDENCE COURSE

shows you how to pray in an understanding manne God in the "kingdom of heaven" within you. Write for information, sending your letter to the

CORRESPONDENCE SCHOOL DEPARTMEN

UNITY GOOD WORDS CLUB

Do you realize the power that lies in words? Unity Good Words Club gives instruction concerning power of words in relation to their manifestation. Club membership, which now numbers about 35,000 open to all.

The pledge:

I believe in the power of the spoken word, and I realize th am held accountable for even my lightest words. I also believe there is power in united effort. Therefore I desire to become a mem of Unity Good Words Club, that I may unite in helping other well as myself to speak only good, true words.

I agree to guard my conversations against all negative words to speak words of trust, faith, wisdom, goodness, truth, health, cou cheer, purity, peace, prosperity, praise, joy, and good will. I also abide by the rules of the Club.

Name .....

Address .....

City or town .....State .....

Sign this pledge personally for enrollment.

The Club pin (gold), $1.50, and the wall pledge c $.25, are helpful reminders.

Please check the magazine to which you subscrib have access: Unity (——), Weekly Unity (——), W Wisdom (——), The Christian Business Man (—— Unity Daily Word (——).

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dy Helps and Questions for Christian Healing..... .15
ine Remedies .....paper, $.75; keratol, 3.00
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"THE PROOF OF THE PUDDING"

Are you one of the "doubting Thomases" who lieve only what they see with their own eyes? If so are writing especially to you, for doubters, once sh make the best boosters.

We ask you to believe nothing except what we show you in regard to the Unity Prosperity Bank and the results to be obtained from following it. T sands of people each month are learning that prosperity is not a matter of struggle and sacrifice competition with their neighbors but rather a m of mental adjustment within themselves. They learning that prosperity is not a thing that can be pu upon one from the outside but that it must be evo from within. And they are SEEING the results.

You undoubtedly have friends to whom you w like to send Unity magazine for the coming year. can do this through the Prosperity Bank Plan and can pay for the subscriptions within ten weeks afte ceipt of the Bank. In addition to this we ask only you enter into the plan with an open mind, free all prejudice. "Nothing to lose and everything to ga

The details of the Prosperity Bank Plan are plained more fully in the coupon below.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased perity and send me a Prosperity Bank. I will save the amount necessary to pay for subscriptions to Unity one year, for the three persons whose names and addr are inclosed with this blank. I will send this amount to within ten weeks after receipt of my bank. I will use daily the prosperity thought that you send me and coöperate in every way with you in establishing within self the prosperity consciousness.

Name .....

Address .....

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2-

LOOKING FORWARD

What Will They be at Thirty?

Dear Mothers and Dads, have you time for a chat
h us about your little folk? Is it not glorious sport
)e the mother or the father of the finest youngsters
the world? Don't you thoroughly enjoy their
.dish pranks, their laughter, their games, even
ıetimes their naughtiness? Really, isn't it splen-
fun?

There is a very serious side, though, to this game
earing little men and women. Do you look at them
ıetimes and wonder what they will be and what
y will be doing in twenty years? The answer to
r wondering depends largely on the start that
give them now, on the ideals that you help them
ld now, on the understanding that they are getting
v of the infallible laws of life.

You parents who are looking forward for your
dies, who are building for the next twenty years,
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sdom, our magazine for children. Wee Wisdom
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ted with delightful illustrations, interesting stories,
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MAN'S DOMINION

Implanted in every one is a spiritual power which, appealed to, gives supreme dominion over every thought, desire, and sensation in mind and body. "And God said, Let us make man in our image, after our likeness: and let them have dominion."

PRINTED IN U. S. A.